T. E. Williams

One Copy, 20 Cents a Year. School Subscriptions to One Address, 12 Cents.

1896
SECOND QUARTER

THE WESTMINSTER SENIOR QUARTERLY

EDITED BY J. R. MILLER D.D.
PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH SCHOOL WORK
1334 CHESTNUT ST PHILADELPHIA PA.

BIBLE DICTIONARY FOR THE QUARTER.

An'drew.—Brother of Simon Peter. A fisherman, native of Bethsaida. Originally a disciple of John the Baptist. On hearing John style Jesus "the Lamb of God," he became one of Jesus' first disciples, and brought Simon to Jesus. He was one of the apostles.

An'gel (*messenger*).—A spiritual being of higher order than man, who serves God in heaven and on earth. There is also an order of evil spirits called angels (Matt. 25 : 41) and devils (Luke 8 : 27), active in opposition to God's will and government.

An'nas.—High priest A. D. 7–14. Caiaphas his son-in-law was made high priest A. D. 25, and Annas was called high priest along with him. Jesus, after his arrest, was taken first before Annas, and by him sent to Caiaphas.

Bar-thol'o-mew.—One of the twelve apostles; believed to have been the same as Nathanael.

Be-el'ze-bub.—See *Devil.*

Beth'a-ny.—A village on the eastern slope of the Mount of Olives, two miles east of Jerusalem, on the road to Jericho. Here Jesus found a home in the house of Martha and Mary; here he raised Lazarus from the grave; here he was anointed by Mary (Mark 14 : 3); and here he was parted from his disciples and carried up to heaven. Luke 24 : 50, 51. It is now named el-Azariyeh, "place of Lazarus," whose memory still dwells there.

Beth'pha-ge.—A village near Bethany on the Mount of Olives.

Ca'ia-phas.—High priest during Pilate's administration. A Sadducee. A member of the Council. John 11 : 49. Hostile to the gospel in later years. Acts 4 : 6. See *Annas.*

Cal'va-ry.—See *Golgotha.*

Cen-tu'ri-on.—A Roman officer in command of a hundred men.

Chief Priests.—Heads of the twenty-four priestly courses, members of the Sanhedrin.

Christ (*Anointed*).—A Greek translation of the Hebrew "Messiah." The official title of Jesus, denoting his divine appointment and commission as the Saviour.

Coun'cil.—An assembly convened for consultation. The word in the gospels refers first to the Sanhedrin, the supreme council and court of the Jews, and second to the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrin. The Sanhedrin was generally presided over by the high priest and was composed of seventy-one members, consisting of chief priests, scribes, and elders.

Dev'il.—The English form of a Greek word, meaning slanderer, false accuser, calumniator, and in the New Testament a name given to the prince of evil spirits, the chief enemy of God and man. The same evil spirit is referred to under the names of Satan, Beelzebub, Adversary, Prince of Darkness, etc. The word *devil* is also employed in the common version of the New Testament to translate another Greek word which the Revised Version rightly renders *demon.*

El'ders.—Laymen of influence and authority in the Jewish Church, who also exercised some control in public affairs.

E-li'as.—The Greek form of Elijah. A prophet of Israel, who "went up by a whirlwind into heaven."

El'i-se'us.—The Greek form of Elisha. For his history, see I Kings 19 : 16–21; II Kings 2–9; 13 : 14–21.

Em'ma-us.—A village about seven miles from Jerusalem. Its site is disputed. Luke 24 : 13.

E-sa'ias.—The Greek form of Isaiah. Son of Amoz. Author of the prophetical book of Isaiah. He prophesied between B. C. 760 and 698; sometimes called "the evangelical prophet."

Gal'i-lee.—The northernmost of the three provinces of Palestine in the time of Jesus. It covered about 1,600 square miles and was then very populous. Much of Jesus' public life was spent in this province. The Sermon on the Mount, the choosing of the twelve, and many other important incidents occurred there. Eleven of the apostles probably were Galileans.

Gal'i-lee, Sea of.—Named from the province of Galilee. Also called "Sea of Tiberias," and "Lake of Gennesaret." It is oval in shape, about twelve and one-half miles long by four to seven and one-half miles wide. The Jordan flows through it.

Gen'tile.—The name by which the Jews designated all who were ignorant of God and were idolaters.

Geth-sem'a-ne.—A garden at the foot of the Mount of Olives, the scene of our Lord's agony.

Gol'go-tha.—The common name of the skull-like knoll outside the city of Jerusalem, where Jesus was crucified; called also Calvary.

Her'od An'ti-pas.—Son of Herod the Great. On the death of his father he became ruler of Galilee and Perea. He first married a daughter of Aretas, king of Arabia Petræa, whom he repudiated to marry Herodias, the wife of his half-brother Philip. He murdered John the Baptist.

Hus'band-men.—Cultivators of the ground; farmers.

I-du-me'a.—A country south and southeast of Judea, extending from the Dead Sea to the Red Sea.

Is'ra-el.—The name given at Peniel to Jacob (Gen. 32 : 24–32); applied also to his descendants.

James.—One of the apostles. Son of Zebedee and brother of the apostle John. Put to death by Herod Agrippa I, A. D. 44. Called James the Greater, to distinguish him from *James*, the son of Alpheus, also one of the twelve, who wrote the Epistle of James.

Jer'i-cho.—An ancient city northeast of Jerusalem, on the west side of the Jordan near its entrance into the Dead Sea. In the time of Christ it was probably the second city of Palestine.

Je-ru'sa-lem.—The capital of Palestine. Thirty-two miles from the Mediterranean, eighteen from the Jordan, twenty from Hebron, thirty-six from Samaria. It was built on mounts Zion and Moriah. Christ predicted its destruction as a judgment for his rejection, which was fulfilled A. D. 70. While the present city undoubtedly occupies the same site, the scenes of incidents which occurred in the ancient city cannot be located with certainty.

Je'sus (*Saviour*).—Our Lord's proper name, as *Christ* was his official title. Matt. 1 : 21; Luke 1 : 31.

Jews.—Derived from Judah and applied first to that tribe; then, after the captivity, to all the nation.

Jo-an'na.—Wife of Chuza the steward of Herod the tetrarch of Galilee. One of the women who ministered to Jesus, and to whom he appeared after his resurrection. Luke 8 : 3; 24 : 10.

John.—An apostle and evangelist. Son of Zebedee and Salome; a disciple of John the Baptist, by whom he was directed to Jesus as "the Lamb of God." He was called "the disciple whom Jesus loved." To him Jesus on the cross committed the care of his mother. He wrote the Gospel and Epistles that bear his name, and Revelation. He outlived all the other apostles, and died, probably, at Ephesus, about A. D. 100. The events of John's Gospel are illustrative of the great thought with which the Gospel begins—the essential divinity of Jesus, the Christ. It alone contains the account of the early Judean ministry.

Jor'dan.—The principal river in Palestine. It rises on Mount Hermon, seventeen hundred feet above sea-

(*Concluded on page 83.*)

DEPARTURE OF THE PRODIGAL SON
RETURN OF THE PRODIGAL SON
THE PHARISEE AND THE PUBLICAN
ILLUSTRATIONS FROM THE PARABLES
THE RICH YOUNG MAN
LAZARUS AT THE RICH MAN'S DOOR

Copyright, 1895, by Trustees of the Presbyterian Board of Publication and Sabbath School Work

Westminster Senior Quarterly.

Vol. XVII. APRIL, MAY, JUNE, 1896. No. 2.

THE EDITOR'S PAGE.

The hymns in this QUARTERLY, with one exception, are from *The Hymnal*, the new book of praise recently issued by the Board of Publication.

* * *

All the Orders of Service that have been given in our QUARTERLIES and in *The Westminster Teacher* during the past two years have been borrowed from different Sabbath-schools, where they have been tested. The Order in the present number is that used in a large school, where it has proved very satisfactory. Some changes have been necessary to adjust it to the size of our pages, and the music is different.

* * *

The Presbyterian Christian Endeavor Manual, issued at the beginning of the year, is invaluable in Young People's Societies. It is full of helpful hints on the work of societies and committees. It contains also the prayer-meeting topics for the year, with hints for talks on each topic. It costs only 25 cents.

* * *

It will be interesting to the Editor to hear from the young people who use this QUARTERLY, concerning the books they most enjoy. Will you, therefore, write and name *the five books* which you like best? Do not be afraid to name old familiar books, for our desire is to learn from young people themselves the kind of reading in which they find the greatest pleasure.

When you give your list of books please also state your age. Of course we will keep this a profound secret, but we would like to know the age of the reader in connection with the books named.

* * *

Religion ought never to be gloomy. It ought always to be sunny and full of cheer. Its keynote should be joy. It is our duty to be happy and to make others happy. Perhaps you have not thought of happiness as a duty. We often hear it said that we ought to make other people happy, but we are not often reminded that it is our duty to be happy ourselves. Yet this is true. The Bible says we should rejoice always. It tells us, too, that joy is one of the fruits of the Spirit. Indeed, we are to live a life of praise, without break or pause.

The young people are the ones to learn this lesson. The old people cannot do it now if they have not done it long ago. If one has lived fifty or sixty years in the practice of fault-finding and grumbling, one cannot suddenly stop all these gloomy things and begin to be a singing Christian. The young people, however, can form the habit of being happy. You must learn by heart Charles Kingsley's words to a child:

"Be good, sweet maid, and let who will be clever;
Do noble things—not *dream* them, all day long,
And so make life, death, and that vast forever
One grand, sweet song."

* * *

Our lessons for this quarter contain the story of Christ to its close, as given in the gospel according to Luke. We are studying not mere fragments of the story, but are trying to grasp the whole of it, that we may know all the facts of the life of our Lord.

LESSONS AND GOLDEN TEXTS.

Second Quarter.

1. April 5.—**The Resurrection of Christ.** (Easter Lesson.) Luke 24: 1-12. Commit vs. 6-8. *Golden Text*—He is not here, but is risen. Luke 24: 6.

2. April 12.—**Parable of the Great Supper.** Luke 14: 15-24. Commit vs. 21-23. (Read chapter, Luke 14: 1-35.) *Golden Text*—Come; for all things are now ready. Luke 14: 17.

3. April 19.—**The Lost Found.** (May be used as a temperance lesson.) Luke 15: 11-24. Commit vs. 18-20. (Read Luke 15: 1-32.) *Golden Text*—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

4. April 26.—**The Rich Man and Lazarus.** Luke 16: 19-31. Commit vs. 25, 26. (Read the chapter, Luke 16: 1-31.) *Golden Text*—Ye cannot serve God and mammon. Luke 16: 13.

5. May 3.—**Faith.** Luke 17: 5-19. Commit vs. 17-19. (Read Luke 17: 1-37.) *Golden Text*—Increase our faith. Luke 17: 5.

6. May 10.—**Lessons on Prayer.** Luke 18: 9-17. Commit vs. 15-17. (Study the whole chapter, Luke 18: 1-43.) *Golden Text*—The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18: 13.

7. May 17.—**Parable of the Pounds.** Luke 19: 11-27. Commit vs. 13-15. *Golden Text*—He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. Luke 16: 10.

8. May 24.—**Jesus Teaching in the Temple.** Luke 20: 9-19. Commit vs. 13-16. (Read the connection, Luke 19: 47, to Luke 21: 4.) *Golden Text*—The stone which the builders rejected, the same is become the head of the corner. Luke 20: 17.

9. May 31.—**Destruction of Jerusalem Foretold.** Luke 21: 20-36. Commit vs. 34-36. (Read chapter 21: 5-38.) *Golden Text*—Heaven and earth shall pass away: but my words shall not pass away. Luke 21: 33.

10. June 7.—**Warning to the Disciples.** Luke 22: 24-37. Commit vs 24-26. (Carefully read Luke 22: 1-65.) *Golden Text*—Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.

11. June 14.—**Jesus Crucified.** Luke 23: 33-46. Commit vs. 44-46. (Read from Luke 22: 66, to 23: 56.) *Golden Text*—Christ died for our sins according to the scriptures. I Cor. 15: 3.

12. June 21.—**The Risen Lord.** Luke 24: 36-53. Commit vs. 45-48. (Read the whole chapter, Luke 24: 1-53.) *Golden Text*—The Lord is risen indeed. Luke 24: 34.

13. June 28.—**Review.** *Golden Text*—Repentance and remission of sins should be preached in his name among all nations. Luke 24: 47.

ORDER OF SERVICE.

Usual signals for quiet.

I. Praise. (School seated.)

Superintendent.—Sing unto the Lord, all the earth. Show forth his salvation from day to day.

School.—I will give thee thanks in the great congregation : I will praise thee among much people.

Supt.—Sing praises to God : sing praises unto our King, sing praises.

School.—I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

Supt.—Praise ye the Lord. Praise God in his sanctuary : praise him in the firmament of his power.

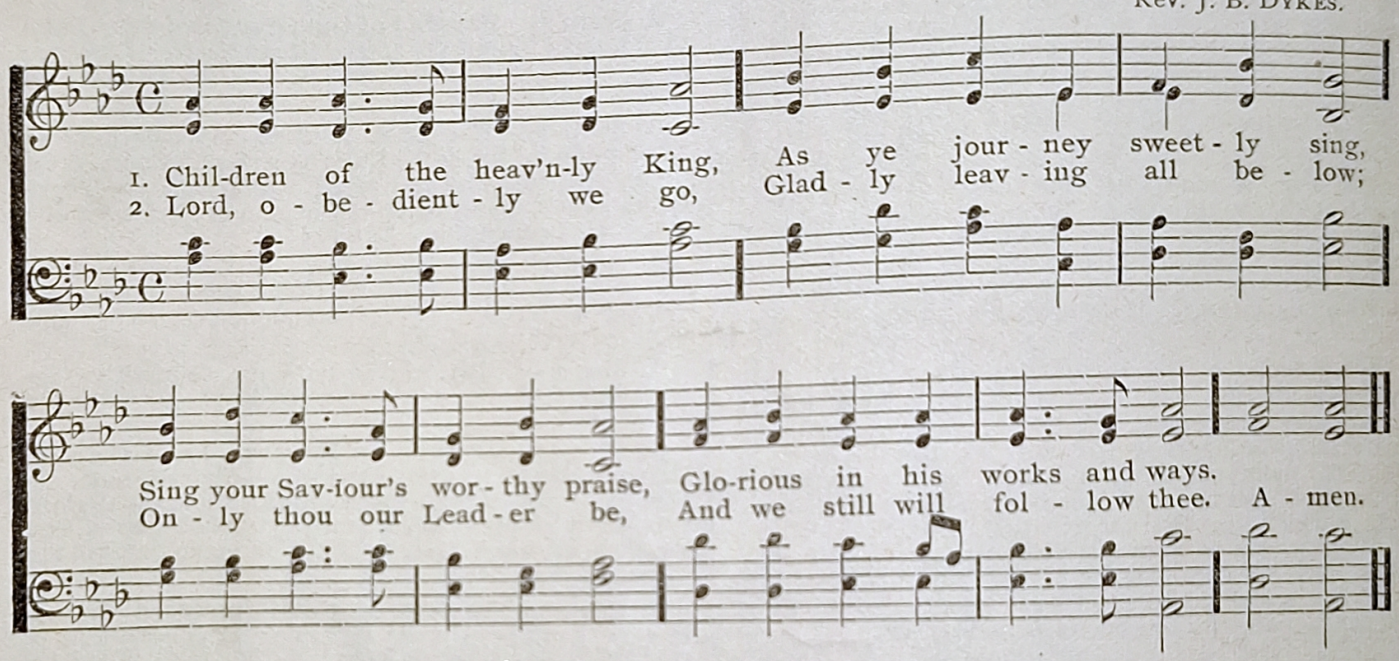
Asso. Supt.—O praise the Lord, all ye nations : praise him, all ye people.

School.—For his merciful kindness is great toward us : and the truth of the Lord endureth for ever. Praise ye the Lord.

SINGING.

CHILDREN OF THE HEAVENLY KING.

Rev. J. B. DYKES.


1. Chil-dren of the heav'n-ly King, As ye jour - ney sweet - ly sing,
2. Lord, o - be - dient - ly we go, Glad - ly leav - ing all be - low;
Sing your Sav-iour's wor - thy praise, Glo-rious in his works and ways.
On - ly thou our Lead - er be, And we still will fol - low thee. A - men.

II. Confession. (School standing.)

Supt.—Now faith is the substance of things hoped for, the evidence of things not seen.

School.—Abraham believed God, and it was counted unto him for righteousness.

Supt.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

School.—But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Supt.—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

School.—For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

All.—I believe in God the Father almighty, maker of heaven and earth : and in Jesus Christ his only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; he descended into hell* ; the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

III. Prayer. (School seated.)

Supt.—O come, let us worship and bow down : let us kneel before the Lord our Maker.

**i. e.*, Continued in the state of the dead, and under the power of death, until the third day.

Extra copies of this Order of Service will be furnished at 50 cents a hundred.

School.—And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Supt.—For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

School.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Supt.—And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

PRAYER.—Closing with the Lord's Prayer.

IV. Scriptures. (School standing with raised Bibles.)

Supt.—Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

School.—All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Supt.—Thy word is a lamp unto my feet, and a light unto my path.

School.—Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

READING THE LESSON FOR THE DAY.

SINGING.—Hymn announced.

NOTICES.

LESSON STUDY.

SINGING.—Hymn announced.

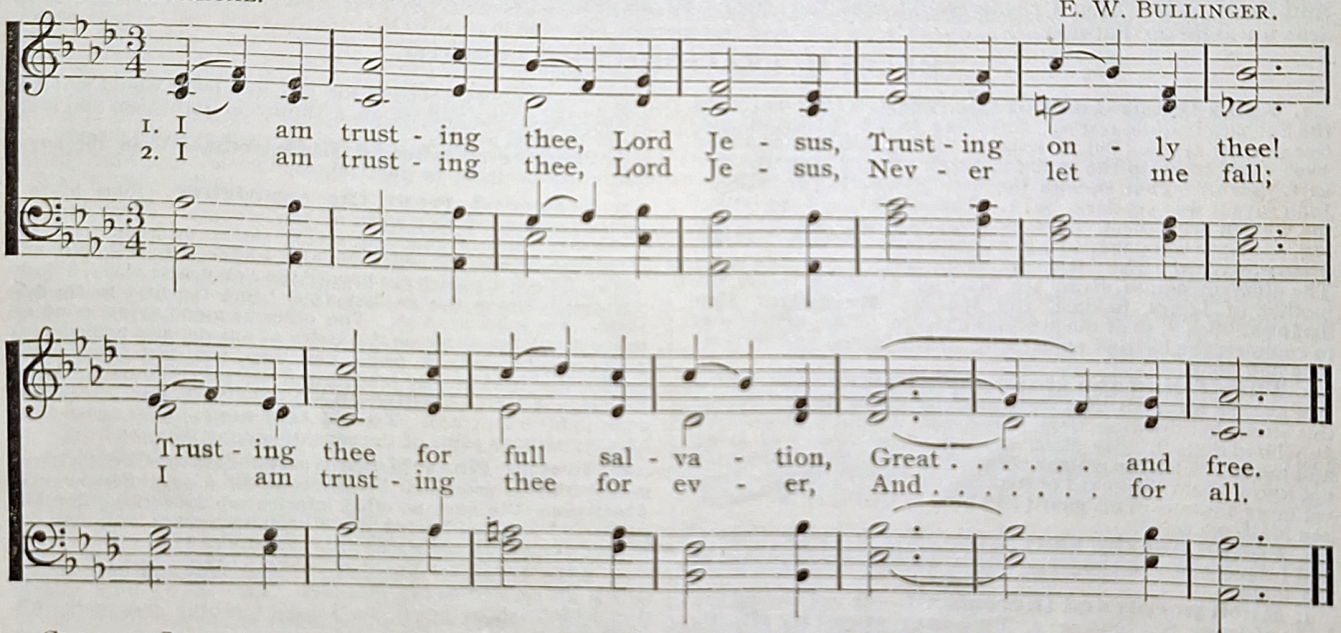
SUPERINTENDENT'S REVIEW.

SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

SINGING.

I AM TRUSTING THEE, LORD JESUS.

F. R. HAVERGAL. E. W. BULLINGER.


1. I am trust - ing thee, Lord Je - sus, Trust - ing on - ly thee!
2. I am trust - ing thee, Lord Je - sus, Nev - er let me fall;
Trust - ing thee for full sal - va - tion, Great . . . . . and free.
I am trust - ing thee for ev - er, And . . . . . for all.

CLOSING SENTENCES.

Supt.—He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

School.—Behold, he that keepeth Israel shall neither slumber nor sleep.

Supt.—The Lord is thy keeper: the Lord is thy shade upon thy right hand.

School.—The sun shall not smite thee by day, nor the moon by night.

Supt.—The Lord shall preserve thee from all evil: he shall preserve thy soul.

School.—The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Supt.—Search me, O God, and know my heart: try me, and know my thoughts:

School.—And see if there be any wicked way in me, and lead me in the way everlasting.

BENEDICTION, or a moment of silence till a chord is struck on the organ.

LESSON I.—April 5, 1896.

THE RESURRECTION OF CHRIST.—Luke 24: 1-12.

Commit verses 6-8.

1 Now [1] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Je'sus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: [2] remember how he spake unto you when he was yet in Gal'i-lee,

7 Saying, [3] The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Ma'ry Mag-da-le'ne, and [4] Jo-an'na, and Ma'ry *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 [5] And their words seemed to them as idle tales, and they believed them not.

12 Then arose Pe'ter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

[1] Matt. 28: 1, etc.; Mark 16: 1, etc.; John 20: 1, etc.
[2] Matt. 16: 21; 17: 22, 23.
[3] Luke 9: 22.
[4] Luke 8: 3.
[5] Luke 24: 25.

Time.—April 9, A. D. 30, Sunday morning, the third day after the crucifixion. It was very early in the morning, just after the dawn.

Place.—A garden outside the walls of Jerusalem, near the place of the crucifixion. The exact spot is not positively known.

Introductory to the Lesson.—Our regular course of study in St. Luke's Gospel would give us a passage from chapter 13 for our lesson to-day. The Lesson Committee, however, have given us an alternate Easter lesson, and as most schools seem to desire to consider on this Easter Sabbath the subject of Christ's resurrection, this is given in our "Lesson Helps." But the omitted lesson and its connections will be found in the "Home Readings" for next week, so that nothing need be missed from our important course of study in the gospel according to St. Luke. The incidents which introduce this section of the story of Jesus are among the most familiar of all the facts in that wonderful narrative, and need not be recounted here.

Hints for Study.—Carefully use the "Home Work" on next page. It embraces all the gospel accounts of the resurrection of our Lord (which should be compared step by step); the testimony of the apostles Paul and Peter as to Christ's resurrection, and the risen and ascended Saviour's word to the apostle John while he was an exile on Patmos.

HELPS IN LEARNING THE LESSON.

1. **Upon the first day of the week.**—They had spent the Sabbath in quiet resting, according to the commandment. See chapter 23: 56. But as soon as the Sabbath was past they were eager to go to the grave of Jesus. **Very early.**—"At early dawn." That is, with the first glimmering of twilight. John says it was yet dark. 20: 1. This shows how the love of the women drew them. They could scarcely wait for the morning, so eager were they to get to the grave of Jesus. **They came.**—Who? The "women" of chapter 23: 55. See v. 10. The different names given are Mary of Magdala, Mary the mother of James, Salome, and Joanna. **Bringing the spices.**—See v. 56 of the previous chapter. The purpose was to complete the hurried embalming which Joseph and Nicodemus had done.

2. **They found the stone rolled away.**—Mark says that as they went out they were anxious about the removal of this stone, but drawing near they found it rolled away. An angel had done it. See Matt. 28: 2-4. The stone was large and too heavy for the women themselves to remove. They did not know about the guard of soldiers, or they would have been yet more anxious. This guard had been placed after the burial. See Matt. 27: 62-66.

3. **Found not the body.**—The grave was empty. Mark and John speak of an angel or angels whom the women saw in the tomb.

4. **Much perplexed thereabout.**—At not finding the body of Jesus. See John 20: 2. **Two men stood by them.**—Angels in the form of men. **In shining garments.**—Flashing as with lightning. See Matt. 28: 3. They seem to have had the form of men, but their dazzling appearance spoke of the heavenly glory from which they had come.

5. **Why seek ye the living among the dead?**—This was an announcement of our Lord's resurrection, and also an expression of surprise that the women should seek for the living One in the place of the dead. The angels knew him to be alive.

6. **Remember how he spake.**—See Matt. 17: 22. This shows that these women as well as the apostles had heard Christ's announcement concerning his death and resurrection. Yet none of his friends seem to have thought of his words at all until their attention was called to them. Their idea of Christ's messiahship was so different that they never thought for a moment of his death, although he had spoken of it so often. They hoped even to the last that Jesus would manifest himself as a king and set up a throne in Jerusalem and reign there in great power.

8. **They remembered his words.**—When the angel had recalled them to their minds.

9. **Returned from the sepulchre.**—John gives a fuller account of this visit of the women. From him we learn that Mary of Magdala, seeing the stone gone from the sepulchre, at once turned back and hastened to tell Peter and John. These disciples ran toward the grave, and Mary, following, met Jesus in the garden, thus being the first to see him risen. See John 20: 2-18. The other women having gone on to the sepulchre and seen the vision of angels, also turned back as the angel bade them to do, and they, too, met Jesus in the garden and held him by the feet and worshiped him. See Matt. 28: 7-10. **Unto the eleven.**—Only eleven now. Judas was gone to his own place. **To all the rest.**—Other friends of Christ; perhaps some of the seventy among them.

10. **It was Mary Magdalene.**—One of Christ's most loving friends, prompted by gratitude for a great deliverance. **Joanna.**—We have no other information concerning her, but probably Jesus had healed her of some infirmity. She was the wife of Chuza, Herod's steward. See Luke 8: 3.

11. **Idle tales.**—"Idle talk." Most silly and nonsensical talk it all seemed to the disciples. This shows how utterly they had failed to grasp the Lord's teaching concerning his resurrection.

12. **Then arose Peter.**—"But Peter arose." He was ready to investigate the things he had heard. John accompanied him. See John 20: 2-9, for fuller details. **The linen clothes.**—The garments in which the body had been wrapped in the grave. See John 20: 6, 7. **Laid by themselves.**—Carefully put down. This showed that the Jewish story that the body had been stolen was not true. The garments lying thus, wrapped together and in order, told of leisurely departure and not of such haste as would have been necessary in stealing the body away. **Departed, wondering.**—Awed, surprised, startled. During that day the truth dawned on the disciples and friends of Jesus. Mary Magdalene met him, then the other women, then Peter, then two disciples in the country had a wonderful experience, and in the evening he appeared in the upper room.

THE GOLDEN TEXT.

"He is not here, but is risen."—Luke 24 : 6.

LESSON OUTLINE.

I. The Coming of the Women, vs. 1–3.
II. The Ministry of Angels, vs. 4–8.
III. The Carrying of the Message, vs. 9–12.

HOME READINGS.

M. Luke 24 : 1–12.
The Resurrection of Christ.
T. Matt. 28 : 1–10,
Matthew's Record of it.
W. Mark 16 : 1–11,
Mark's Story.
Th. John 20 : 1–18,
The Beloved Disciple's Account.
F. I Cor. 15 : 1–20,
The Great Apostle's Testimony.
S. I Peter 1 : 1–25,
The Witness of Peter.
S. Rev. 1 : 1–20,
"Alive for Evermore."

CENTRAL THOUGHT.

The risen, living Saviour.

CATECHISM.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

QUESTIONS TO HELP YOU THINK.

Introductory to Lesson.—What two men attended to the burying of Jesus? In whose sepulchre was he buried? Who were the last to leave his tomb when he had been buried? How did the women spend the Sabbath? For what purpose did they prepare spices and ointments? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Coming of the Women** (vs. 1–3).—Give the names of these women friends of Jesus. How early in the morning did they go out? What made them so eager to go to the grave? What did they take with them? How were these spices to be used? What anxiety had they as they went on their way? Mark 16 : 3. What did they find as they drew near? What surprise had they at the grave? Describe the sepulchres of those days.

II. **The Ministry of Angels** (vs. 4–8).—About what were the women perplexed? Who appeared to them? Who were these men? How were the women affected by this vision? What did the angels ask them? What did they tell them about Jesus? What words of Jesus did the angels recall to their minds?

III. **The Carrying of the Message** (vs. 9–12).—What did the women then do? How did the apostles regard their words? What did Peter do? What did he find at the sepulchre when he reached it? What did the careful, orderly arrangement of the grave clothes show? What proofs of Christ's resurrection can you give?

HOME WORK. *Monday.*—Read Luke 24 : 1–12 (the lesson passage), and fix its facts in mind. *Tuesday.*—The reading gives Matthew's account, Matt. 28 : 1–10. Compare with Luke's and see what additional facts Matthew gives. Write them down. *Wednesday.*—Read Mark 16 : 1–11—Mark's account of the resurrection, and find what he gives that neither Matthew nor Luke gives. *Thursday.*—Read John 20 : 1–18, and see what new light the beloved disciple throws on the beautiful story. From these four accounts write out one of your own, giving in order the events of that morning. *Friday.*—Read I Cor. 15 : 1–20, and learn what Paul wrote about the resurrection. Was Paul among the apostles that morning? How did he learn the facts he gives? *Saturday.*—Read I Peter 1 : 1–25. What does Peter tell us in this chapter about the resurrection of Jesus? *Sabbath.*—Read Rev. 1 : 1–20. Here we have a vision of Jesus after he had arisen and ascended to glory.

TOPICS TO TALK OF IN THE CLASS.—Love for Jesus—what it led these women friends to do and what it should lead us to do.—The importance of the resurrection of Jesus, and its infallible proofs.—The blessings that come to us from Christ's resurrection.

LIFE TEACHINGS FROM THIS LESSON.

I. The women friends of Jesus showed their love to him when dead. They had no hope of ever seeing him again alive. But their love was deep and strong and led them to the beautiful act described in our lesson—the preparing of costly and fragrant spices for his dead body. We have not a dead but a living Jesus to love and honor, and we should bring the sweet spices of our heart's love to honor him.

II. The women were anxious about the stone which lay at the door. They wondered how they could get it rolled away, for their hands were too frail for the task. But they found that their anxiety was altogether needless, for the stone had already been rolled away by an angel. Many of us have our anxieties about what seem obstacles in our way. Some people spoil every day by worry of some kind. But if we go quietly on in our path of duty we shall always find the stones rolled away when we come to where we thought they were.

III. The women were greatly perplexed when they found not the body of Jesus in the grave. But suppose they had found it there—that Jesus had not risen from the tomb, what would have been the consequences to them and to the world? Think of all the blessings which have come from the broken grave of Jesus. If he had never risen, our faith would have been vain, we should have had no Saviour.

IV. The women sought the living among the dead. We are all in danger of repeating the same mistake with regard to our friends who have fallen asleep in Jesus. We think of them as in the grave. We go there to weep. But they are not there. They are living and are not among the dead. Jesus said, "Whosoever liveth and believeth in me shall never die." St. Paul speaks of the dead as absent from the body and at home with the Lord. We should not seek any living among the dead. They are with Christ.

V. The truth of the risen, living Jesus is one of the most glorious in all the gospel. It tells us that we have a Saviour who has met and overcome every enemy that we have to meet. During his life he met evil in all its forms and always was victorious. He met Satan and demons and sickness and all manner of disease, besides all human experiences of pain and trial, and overcame in every case. Now he meets the last enemy and conquers it, too. We have an all-victorious Saviour, one who is able to help us to conquer every enemy. We have a living Saviour, too, who can hear our prayers and be our personal Friend and give us the companionship and the love which our hearts crave. He lives and lives forever, and we shall have him in eternity as our hearts' Friend.

QUESTIONS FOR WRITTEN ANSWERS.

1. How had the women spent the Sabbath?
2. Why did they prepare spices?
3. How did the angels comfort the women?
4. Name the women who hurried to the grave.
5. How would you prove that Christ rose again?

LESSON II.—April 12, 1896.

THE PARABLE OF THE GREAT SUPPER.—Luke 14: 15-24.

Commit verses 21-23.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [1] Blessed *is* he that shall eat bread in the kingdom of God.

16 [2] Then said he unto him, A certain man made a great supper, and bade many:

17 And [3] sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, [4] That none of those men which were bidden shall taste of my supper.

[1] Rev. 19: 9. [2] Matt. 22: 2. [3] Prov. 9: 2, 5. [4] Matt. 21: 43; 22: 8; Acts 13: 46.

Time.—A. D. 30. January, soon after the Feast of Dedication which Jesus attended at Jerusalem, December 20–27, A. D. 29.

Place.—Perea, near Bethabara where John at first baptized.

Between the Lessons.—After his discourse, of which Lesson XII last quarter was a part, Jesus went on toward Jerusalem. On the way he healed and taught as told in Luke 13. Coming to Bethany he visited the home of Mary and Martha. Luke 10: 38–42. He next appears at Jerusalem at the Feast of Dedication—December 20–27, A. D. 29. His preaching there so aroused the Jews' anger that they tried again to arrest him, but he retired beyond the Jordan. John 10: 22–42. At this time he dined with one of the chief Pharisees on the Sabbath, and while there healed a dropsical man and rebuked the Pharisees who chose the best seats, and also spoke the parable of to-day's lesson.

Hints for Study.—The "Home Work" on the next page should have special attention. That for Monday to Thursday inclusive relates to the events in Jesus' life which came between Lesson XII last quarter and to-day's lesson. That for Saturday tells what immediately followed to-day's lesson.

HELPS IN LEARNING THE LESSON.

15. **When one of them that sat at meat with him.**—It was in the house of one of the rulers of the Pharisees. Jesus had gone there one Sabbath to a meal (v. 1). Noticing how the guests tried to get the seats of honor he spoke some earnest words, teaching humility—that they should choose for themselves the lowest places. He had a word for hosts—those who made feasts for others. He said they should not invite those who could return the courtesy, but the poor, the maimed, the lame, the blind, who could make no return. His meaning was that we should live unselfishly. Love seeks not its own. **Heard these things.**—The words spoken about the poor. **Blessed is he that shall eat bread in the kingdom of God.**—Perhaps he meant when Messiah should come. The Jews looked for great joy and gladness then, with delicious feasts.

16. **Then said he unto him.**—To show him the true nature of the kingdom of God. **A certain man made a great supper.**—He who made the supper is God. A feast means gladness, fellowship, and plenty, and is a beautiful emblem of the blessings of the gospel which God prepared for the world. **And bade many.**—This suggests the wideness of the invitation of mercy which God sends out. The Jews were first invited, but afterwards all the world.

17. **Sent his servant at supper time.**—It was a custom in that country to send out two invitations, one sometime before the feast, and the second when the feast was prepared. The first invitation to the gospel feast was given by the Old Testament prophets, and the servant sent at supper time was John the Baptist. In a sense, however, Jesus was himself the servant. Then, as the invitation is always going out, all those who preach the gospel and in any way tell others of the love and mercy of God are servants saying "Come." **All things are now ready.**—This was an announcement that the coming of the Messiah had fulfilled the promises of God and made ready the redemption for the world. Until Christ came all things were not yet ready.

18. **They all with one consent.**—With one voice. The excuses were different, but they all wanted to be excused. The reference is to the Jewish people, to whom Jesus came as their promised Messiah. **To make excuse.**—To beg off. They tried to excuse themselves in some way. This is what people are always doing—giving excuses for not being Christians. **I have bought a piece of ground.**—"A field." A farm somewhere out of town. **Must needs go** [out] **and see it.**—Look after its cultivation. He wished to give the impression that this business was so important and so urgent that he could not spare the time to go to the supper. So men still plead business engagements and duties as excuses for not being Christians.

19. **I have bought five yoke of oxen, and I go to prove them.**—This man is less courteous than the first. He merely says, "I am going to try my new oxen," not urging any necessity for it. The trying of the oxen could have waited till another day, and if he had wanted to go to the supper the oxen would not have stood in the way. Many people in these days do just as this man did—make anything serve as an excuse. They are too busy and have not time to attend to religion.

20. **I have married a wife.**—He is so sure that his excuse is a good one that he merely says "I cannot come." There was a provision in the Hebrew law exempting a man from serving in war for one year after his marriage. Deut. 24: 5. But the call to a supper was not a call to war, and the excuse was really of no value. The three hindrances here urged were property, business, and pleasure.

21. **Shewed** [told] **his lord these things.**—Reported what the invited guests had said. All our excuses for not accepting are reported to God. **Being angry.**—We are not to think of God as being angry in the ordinary human sense. Yet he is angry in a holy sense at all sin and all such trifling as this. **Go out quickly.**—He was not to lose a moment, for the feast was ready, waiting for guests. **Into the streets and lanes.**—The broad and narrow streets. **The poor, and the maimed.**—All classes. The reference is to the outcast and despised classes—the lost sheep of the house of Israel.

22. **Yet there is room.**—The invitation has been given, many have accepted it, flocking in to the banquet. But there is room for more. There is always room in the mercy of God and at the table of his love for more and more.

23. **Go out into the highways and hedges.**—The places outside the city walls. As applied in a spiritual sense, it is the gospel going out among the worst. **Compel them to come in.**—Using all urgency. Of course no compulsion but that of persuasion and love can be used in bringing persons to Christ. These words teach us that we should be very earnest in trying to bring people to the Saviour, using all means to induce them to accept him. At the same time they must always come willingly. No other coming will be acceptable, for Christ wants the heart. **That my house may be filled.**—This shows the earnestness of our Father in heaven to have all become his children, every prodigal to return home.

24. **None of those men which were bidden.**—And refused the invitation. **Shall taste of my supper.**—These are very solemn words. They do not limit God's mercy, which never fails when we come in true penitence and faith. But they certainly show us what a perilous thing it is to reject the offer of grace and mercy.

THE GOLDEN TEXT.

"Come; for all things are now ready."—Luke 14 : 17.

LESSON OUTLINE.

I. The Supper Prepared, vs. 15–17.
II. The Invitations Declined, vs. 18–20.
III. The Tables Filled, vs. 21–24.

HOME READINGS.

M. Luke 13 : 1–9,
Parable of the Barren Fig Tree.
T. Luke 13 : 10–21,
Healing and Teaching.
W. Luke 13 : 22–35,
Warning against Sin.
Th. John 10 : 22–42,
At the Feast of Dedication.
F. Luke 14 : 1–24,
PARABLE OF THE GREAT SUPPER.
S. Luke 14 : 25–35,
The Cost of Discipleship.
S. Isa. 55 : 1–13,
The Gracious Invitation.

CENTRAL THOUGHT.

The riches of God's love and grace.

CATECHISM.

Q. 67. Which is the sixth commandment?
A. The sixth commandment is, Thou shalt not kill.
Q. 68. What is required in the sixth commandment?
A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Trace the journeying of Jesus since last lesson in course. Recall the incidents that occurred. What feast did he attend? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Supper Prepared** (vs. 15–17).—Where was Jesus sitting at meat? What lesson of humility had he taught? What had he said about the kind of guests we should invite to feasts? What remark was made by one of the guests at the table? What did he mean by eating bread in the kingdom of God? In the parable who is the "certain man" that made the supper? What experiences does a supper suggest? How is the gospel like a supper? Why were there two invitations sent out? Who was the servant that was sent out to say that all was ready? To whom were the invitations first sent? Why were all things now ready?

II. **The Invitations Declined** (vs. 18–20).—How did the invited people treat the call to come to the supper? What excuse did the first make? Explain what he meant. Why was the reason not a good one? What did the second say? What did he mean by proving his oxen? Why was his excuse not a good one? Give the reason of the third for declining. Was it a sufficient excuse? What excuses do people give now for not coming to Christ?

III. **The Tables Filled** (vs. 21–24).—What report did the servant make? How did the master feel? Where did he bid the servant to go? Why must he go quickly? What kind of persons were now invited? What did the servant report? What further command did the master give? What kind of people would be found in the highways and hedges? In what way should we "compel" persons to become Christians? What did the master say about those who had refused his invitation?

HOME WORK. *Monday.*—Read Luke 13 : 1–9. Find out what Jesus meant in the parable of the tree without fruit. *Tuesday.*—Read Luke 13 : 10–21, the story of the way Jesus made a crooked woman straight and why the Jews found fault with him for doing it. *Wednesday.*—Read Luke 13 : 22–35, and learn what Jesus meant by the straight gate and what he said about getting through it. What "warnings" are there in this reading? *Thursday.*—Read John 10 : 22–42, and put down what Jesus said about his sheep. Why did the Jews then try to kill him? *Friday.*—Read Luke 14 : 1–24, and gather all the words of Jesus about feasts. *Saturday.*—Read Luke 14 : 25–35, and learn what conditions Jesus made for his followers, the love they must have for him, and what he meant by counting the cost. *Sabbath.*—Read Isa. 55 : 1–13, and find why this passage is given for a reading this week. What is there in it about feasts?

TOPICS TO TALK OF IN THE CLASS.—The gospel feast—what makes it a feast; what are the provisions on the table.—The invitation to this gospel—by whom given, to whom.—The excuses people nowadays make for not accepting the invitation.—The blessedness of accepting and the peril of rejecting the invitation.

LIFE TEACHINGS FROM THIS LESSON.

I. The blessings of the gospel are very fitly set forth under the figure of a feast. A feast always means plenty—and the provisions of the gospel are abundant. It means the richest and best of everything—and the best of heaven's good things are in the gospel—the mercy and love of God and all of salvation's blessings. A feast means fellowship—and we are brought into the most glorious fellowship in the gospel, not only with personal Christian friends, but with all Christians, and with Christ himself.

II. The invitations to this gospel supper are sent out very widely. They are for the rich and for the poor—the people who live in the great houses and those who dwell in the lanes and alleys and those who lodge in the tenement or the hovel. No one is excluded. It is wonderful to think, too, of the person who gives the feast and sends out the invitations. We think it an honor to be invited to a dinner or a supper at the home of some great man; but it is God himself who invites us to this gospel feast.

III. It seems strange that any one should want to be excused from a feast. Usually people are very sorry when for any reason they cannot accept invitations to receptions or dinners given by their friends. We would say that no one would ever want to decline an invitation to a feast given by a king. But here are men excusing themselves from a great supper given by heaven's King. Why is it?

IV. The excuses these men gave are samples of the excuses which people are giving all the while to the invitations of the gospel. The truth is, they do not want to attend the feast which has been prepared for them at great cost. Their hearts do not incline toward Christ. They do not naturally care for holiness and heavenly blessings. So the excuses are mere pretexts, insincere, dishonest, and most dishonoring to him who invites them to salvation.

V. We must not fail to note carefully what Jesus says in the closing of this parable—that none of those who had been bidden and refused to come should taste of this supper. There is no other way of salvation but that which Christ has prepared. To reject this is to choose to remain lost. The young people who study this lesson should give this most careful heed.

QUESTIONS FOR WRITTEN ANSWERS.

1. How is the gospel like a great supper?
2. Who are invited to the gospel feast?
3. What are the excuses the men made?
4. What excuses are given now for not being Christians?
5. What is said of those who refused?

LESSON III.—April 19, 1896.

THE LOST FOUND.—Luke 15 : 11-24.

Commit verses 18-20.

11 ¶ And he said, A certain man had two sons:
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them [1] *his* living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But [2] when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, [3] and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:
24 [4] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

[1] Mark 12 : 44. [2] Acts 2 : 39; Eph. 2 : 13, 17. [3] Ps. 51 : 4. [4] Luke 15 : 32; Eph. 2 : 1.

Time.—A. D. 30, January, shortly after the last lesson. **Place.**—Perea.

Between the Lessons.—As Jesus journeyed he was accompanied by a great multitude. He explained to them very clearly what is required of every one who would be his disciple. Many publicans and sinners came to hear his teaching, and because he received them kindly and ate with them, the Pharisees and scribes found fault with him. To answer their complaints Jesus spoke the parables of Luke 15.

Hints for Study.—In taking up the "Home Work," notice that the parables in Monday's reading tell of God's *seeking* love for the lost, while to-day's lesson shows his *welcoming* love for the penitent.

HELPS IN LEARNING THE LESSON.

11. **And he said.**—This whole chapter should be studied. It is all about seeking and finding lost things. The publicans and sinners flocked about Jesus, and his enemies found fault with him for being so friendly with these classes. These parables are his answer to this complaint. His mission was to the lost—he was seeking them to save them. The first parable tells of a lost sheep which the shepherd seeks and carries back on his shoulder. The second tells of a lost coin for which the owner searches with candle and broom till she has it again. **A certain man had two sons.**—The elder son was meant by Jesus to represent those who were murmuring at him—the Pharisees and scribes, V. 2. The younger represented the class called "sinners."

12. **Give me the portion of goods.**—"Of thy substance." According to the custom of the times the elder son would have a double portion, so that the portion of the younger would be one-third of the father's substance. This he would naturally have had at the father's death, but he asked for it in advance.

13. **Not many days after.**—Some young people cannot brook restraint, however gentle it is, but insist on throwing it off. Yet the result is as if a planet should break the invisible chains which bind it to the sun and insist upon flying away into space. What would come of it? **Gathered all together.**—Took all now into his own hands. **Into a far country.**—Where he could be more free from home influences. So the sinner goes far from God when he has broken the ties of love. **Wasted his substance.**—He plunged into dissipation and soon his money was all wasted. So in sin men waste all the blessings of their life.

14. **When he had spent all.**—It did not take long. **He began to be in want.**—In its literal sense this story is repeated continually in every city. Men who have spent their all in dissipation find themselves in want. Then the famine of soul which comes to him who has ruined his life is simply terrible.

15. **Joined himself to a citizen.**—"One of the citizens." Fastened himself upon him. He had not made any friends in this far country and in his need no one gave him a helping hand. **To feed swine.**—The lowest work possible in a Jew's eyes. Sin brings one down to degraded service.

16. **He would fain.**—He longed. So great was his hunger that he even desired to eat the food of the swine. This shows the straits to which he was reduced. **The husks.**—Not husks of corn as we understand the word, but the pods of the carob-tree, which were fed to swine. **No man gave unto him.**—He found neither love nor pity among those with whom he had wasted his money in dissipation. Sin has no pity, nor has it anything with which to feed the soul's hunger.

17. **When he came to himself.**—To his right mind. He had been under delusions which made him as one insane. Now he began to see himself as he was. **How many hired servants.**—The vision of his far-away home rose before him and began to draw upon his heart. While he was famishing among the swine, even the hired servants in his father's house had comforts.

18. **I will arise and go.**—He quickly made up his mind. He knew his father loved him yet. **Father, I have sinned.**—He would confess all and throw himself on his father's love.

20. **He arose, and came to his father.**—Toward his father, started on the homeward journey. He quickly carried out his resolve. This is a good lesson. Many people resolve to arise and then do not arise. **His father saw him.**—He was wearily trudging homeward. His father was watching for him with longing heart, and caught the first glimpse of him while he was yet a great way off. **Had compassion.**—"Was moved with compassion." All his heart's love went out toward his son. **And ran.**—God moves slowly to punish, but runs to show mercy. **Fell on his neck, and kissed him.**—Showing the eagerness of his love which waited not for the son's confession.

21. **Father, I have sinned.**—This showed his true penitence. The fifty-first psalm shows us another sinner returning to God after being in the far country. **Against heaven.**—All sin is against heaven, against God, no matter how much we have wronged any fellow-being. See Ps. 51 : 4.

22. **But the father said.**—He would not hear all the confession the son had intended to make, but broke into the midst of it with assurance of forgiveness and restoration. **Bring forth.**—"Quickly." The father could scarcely wait for his commands to be obeyed, so eager was he. **The best robe.**—To put on in place of the beggar's rags the prodigal wore. **Shoes.**—Another mark of restoration. God quickly strips off the rags of sin when a lost one returns and puts on him the garments of righteousness. The ring was a token of his restoration to his place as a son.

23. **The fatted calf.**—A feast must be instantly provided in token of joyous welcome.

24. **Was dead.**—Was as dead to the father. The soul away from God is dead in sins. **Alive again.**—Back in his place, restored to his lost privileges, alive to his father and to hope. The restored soul is alive in Christ. **Was lost.**—In the far country. **Is found.**—Is back home.

The behavior of the elder brother should not be overlooked. Here was the real point of the parable when Jesus first spoke it. He was showing the scribes and Pharisees their own picture. The publicans and sinners were the prodigal. The complaining Jews were the elder brother. Jesus himself was as the father receiving the returning prodigal.

THE GOLDEN TEXT.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15 : 10.

LESSON OUTLINE.

I. Leaving Home, vs. 11–13.
II. In the Far Country, vs. 14–19.
III. Returning and Restored, vs. 20–24.

HOME READINGS.

M. Luke 15 : 1–10, The Lost Sheep and Piece of Money.
T. Luke 15 : 11–24, The Prodigal Son.
W. Luke 15 : 25–32, The Elder Son,
Th. Psalm 40 : 1–17, The Helper of the Needy.
F. Isa. 63 : 7–16, God our Father.
S. Psalm 103 : 1–22, The Pitying Father.
S. Eph. 2 : 1–22, The Far-off Made Nigh.

CENTRAL THOUGHT.

The love and mercy of God.

CATECHISM.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the parable of last lesson. What came between the lessons? What led to the parables in Luke 15? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Leaving Home** (vs. 11–13).—What did the Pharisees say about Jesus? What led them to make this charge? What two parables did Jesus speak before this one? Whom did the two sons represent? What request did the younger son make? Why did he make this request? What did he do when he had received his portion? How did he live in the far country? What people does this son represent?

II. **In the Far Country** (vs. 14–19).—What trouble arose in the far country? What was the condition of the prodigal? What did he do? What kind of work was given to him? How was such work regarded by the Jews? What shows the greatness of his hunger? What shows that he had no true friends? What did he think of in his trouble? What did he resolve to do?

III. **Returning and Restored** (vs. 20–24).—What did the prodigal now do? When did his father see him? What did his father do? What confession did the son make? What did the father command the servants do? What did this treatment mean? What did the father say of his son? What does this show us about God? How does he receive sinners that repent and return?

HOME WORK. *Monday.*—Read Luke 15 : 1–10, and notice what led Jesus to speak these parables. Then study the story of the lost sheep and the lost coin and gather up the lessons. *Tuesday.*—Read Luke 15 : 11–24, and mark the difference between this parable and the two in Monday's reading. *Wednesday.*—Read Luke 15 : 25–32, and find how the behavior of the elder son is like that of the Pharisees. *Thursday.*—Read Psalm 40 : 1–17, and trace there the story of a prodigal and his return. *Friday.*—Read Isa. 63 : 7–16, and find the meaning of the words about God's goodness and mercy in these wonderful verses. *Saturday.*—Read Psalm 103 and find all the words in it about God's mercy and forgiveness. *Sabbath.*—Read Eph. 2 : 1–22, and study the verses about those far off being brought nigh.

TOPICS TO TALK OF IN THE CLASS.—Who the prodigals are, why they want to go away from God and how they leave him.—The far country—what it is; what sin does for one who yields to it.—Repentance and return to God.—How God receives the sinner who comes back home.

LIFE TEACHINGS FROM THIS LESSON.

I. The beginnings of departure from God are found in the desire to throw off the restraints of obedience and to be independent. It is just like what happens so often in a home when a child gets weary of staying in a child's place and wants to break away. God is our Father, and to rebel against his authority is a great sin.

II. The far country is not far away when one leaves God and begins to travel in sin's ways. It was "not many days" after he had demanded his freedom till this son was gone. As soon as he reached the far country he began his wasteful course.

III. The picture of the prodigal son in the far country is a very true picture of the way sin works its ruin in the lives of those who depart from God. Beauty and strength are wasted. Money is squandered. Poverty comes on. There is want, not only of the things the body needs, but also of the provision which the soul craves. Sin's gratifications do not satisfy; they only redouble the heart's hunger. "A mighty famine" comes, and the prodigal is in want.

IV. The degrading influence of sin is shown in the prodigal's downward career. He was a fine young gentleman when he went away from home with his money in his pocket—well dressed. When he reached the far country he was altogether too fine to work. Pleasure was his only occupation. But now see him out in the field feeding swine for one of the citizens. He is so far down, too, and so hungry, that he was glad to eat of the poor pods which he fed the swine. At first, and while his money lasted, he had many friends, but now there is no one to offer him even a crust. All this shows what sin does, how it drags a man down.

V. It was a memory of home that waked up the prodigal to a sense of his condition. As he fed the swine he began to think of his father's house and all its comforts. While he was almost starving, even the servants there had plenty. He resolved to go back home. So ofttimes the sinner in his sore want begins to think of his heavenly Father and of the life of innocence he has left behind, and then resolves to rise and go back home.

VI. The father's welcome to the returning prodigal is a wonderful picture of the way God receives the repenting sinner, his returning child, who comes back to him from his evil ways. No matter how grievous his wanderings have been, nor how sadly ruined his life may be, God's welcome is most gracious.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the prodigal's first wrong step?
2. What is meant by the "far country"?
3. What were the consequences of the prodigal's sins?
4. What was the first gleam of hope in his career?
5. Describe his return and welcome home.

LESSON IV.—April 26, 1896.

THE RICH MAN AND LAZARUS.—Luke 16: 19-31.

Commit verses 25, 26.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I [1] am tormented in this flame.

25 But A'bra-ham said, Son, [2] remember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 A'bra-ham saith unto him, [3] They have Mo'ses and the prophets; let them hear them.

30 And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Mo'ses and the prophets, [4] neither will they be persuaded, though one rose from the dead.

[1] Isa. 66: 24; Mark 9: 44. [2] Job 21: 13; Luke 6: 24. [3] John 5: 39, 45; Acts 15: 21; 17: 11. [4] John 12: 10, 11.

Time.—A. D. 30, January, shortly after the last lesson. **Place.**—Perea.

Between the Lessons.—While Jesus was still in Perea, and soon after he had delivered the parables in our last lesson and its "Home Readings," he spoke to his disciples the parable of the Unjust Steward, and warned them that they could not serve God and mammon. The Pharisees, who were "lovers of money," overhearing what he said, ridiculed him for such doctrine. Jesus then sharply reproved their covetousness and hypocrisy, enforcing his rebuke with the parable of to-day's lesson. Luke 16: 1-31.

Hints for Study.—Follow up thoughtfully the "Home Work" on next page and try to find out therefrom how true happiness in this world and hereafter is really affected by our poverty or wealth in this life. Find and compare as many as you can of other Bible teachings on this subject.

HELPS IN LEARNING THE LESSON.

We are to include the whole chapter in our study. It all refers to the same subject—the relation between this life and the future. The key to the parable of the Unjust Steward is found in v. 9. We are exhorted so to use the things of this life as to get blessing from them for the life to come. The parable we are specially to study has its clear teaching about the relation of the life present and hereafter.

19. **A certain rich man.**—No name is given, although the poor man is named. This may mean that riches give a man no distinction in God's sight. It has been suggested that his name was not "written in heaven." See Luke 10: 20. **Clothed in purple and fine linen.**—He wore as his common garments robes of costly material. The thought is that he dressed in the most luxurious fashion. **Fared sumptuously.**—Having the richest foods every day. His splendid dress and his banquets were not for special occasions merely, but for all the time.

20. **A certain beggar named Lazarus.**—This is the only case in which a name is given to any of the characters in our Lord's parables. **Laid at his gate.**—The outer portal or entrance. The rich man and others coming and going would pass in and out at this gate. The beggar was brought there daily in hope of receiving alms.

21. **Desiring to be fed with the crumbs.**—It is not said whether or not he received the food he desired. The waste from such a table would be great. **The dogs came.**—Even the dogs showed kindness, though the rich man was indifferent. This statement is made to show the wretchedness of the beggar's condition. The dogs of that country were miserable creatures, not like the noble animals of our times.

22. **The beggar died.**—No mention is made of any funeral. He would receive no honor in his burial, his body being cast into a ditch in some potters' field. **Carried** [away] **by the angels.**—This shows that he was a good man. "One second, and the angels after that." **Into Abraham's bosom.**—This was the term used by the Jews for the home into which their pious ones went on leaving the earth. Lying on the bosom was the place of honor at a feast. Lazarus was received as a favored guest. He passed from the lowest place on earth to the highest in heaven. **The rich man also died.**—Death comes to all. Job 21: 13. **Was buried.**—With great pomp and show.

23. **In hell.**—"Hades." The unseen world, the place of departed spirits. **Being in torments.**—See v. 24. **Seeth Abraham afar off.**—He became aware that those he had scorned and neglected in life were enjoying a happiness from which he was shut far and hopelessly away.

24. **Father Abraham.**—He was a child of Abraham and claimed his place in his family. **Send Lazarus.**—He seems to think of Lazarus still as one beneath him who should serve him. **Dip the tip of his finger in water.**—Asking only the slightest relief. **Cool my tongue.**—Burning thirst seems to have been the quality of the rich man's pain. **Tormented** [in anguish] **in this flame.**—We need not suppose that material fire is meant, but that the soul suffers anguish as intolerable as the enwrapping with literal flames would be to the body. Perhaps the anguish of remorseful memories will be the fire in which the impenitent shall suffer.

25. **Son, remember.**—Abraham speaks to him in terms of tenderness. We may notice that memory lives on in the other life. **Thou in thy lifetime.**—His life on the earth. **Receivedst thy good things.**—Referring to the luxuries and comforts which the rich man had enjoyed. These he had chosen as his "good things." **Lazarus evil things.**—Poverty, sickness, and neglect. The contrast between the lives of the two men was very great. **But now.**—"Here he is comforted, and thou art in anguish." The conditions were reversed. Compare the blessings and woes of Luke 6: 22-25.

26. **There is a great gulf fixed.**—The picture suggests a wide and deep chasm. The separation resulted from the difference of character—each man having gone to "his own place." **They which would pass . . . cannot.**—"May not be able, and that none may cross over from thence to us." There is no hope here for any change in the doom of impenitence beyond death.

27. **Send him to my father's house.**—He still speaks of Lazarus as occupying a servant's place.

28. **I have five brethren.**—Probably he had never thought of his brothers' condition during his own lifetime, but now his conscience stirs him up to think of their peril. **Testify unto them.**—Of the realities of the spirit-world.

29. **They have Moses and the prophets.**—With their teachings and warnings. We have far more, for we have the gospel of Christ.

30. **If one went unto them from the dead.**—One who had seen the other world.

31. **If they hear not Moses and the prophets.**—The revelation God has made is sufficient. It tells us of the unseen realities, and its testimony is as clear as any that could be given by one returning from the dead. Soon after Jesus spoke this parable another Lazarus did return from the grave, but the Jews were made no more ready to believe and repent by this event.

THE GOLDEN TEXT.

"Ye cannot serve God and mammon."—Luke 16 : 13.

LESSON OUTLINE.

I. The Two Men in this World, vs. 19–21.
II. The Two Men in Death, v. 22.
III. The Two Men in the Other World, vs. 23–31.

HOME READINGS.

M. Luke 16 : 1–18, The Unjust Steward.
T. Luke 16 : 19–31, The Rich Man and Lazarus.
W. Psalm 73 : 1–28, The Prosperity of the Wicked.
Th. Heb. 12 : 1–13, The Afflictions of the Righteous.
F. Job 27 : 11–23, The End of the Wicked.
S. James 2 : 1–12, The Poor, Rich in Faith, Chosen.
S. James 5 : 1–11, Exhortation to Patient Endurance.

CENTRAL THOUGHT.

Life in the two worlds.

CATECHISM.

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What do you learn from our last lesson? What happened between that lesson and this one? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Two Men in this World** (vs. 19–21).—What is said about the rich man? Describe his clothing. How did he live? What was the rich man's sin? What is said about the beggar? Why was he laid at the rich man's gate? What did the dogs do? Why do you think the rich man was not good? Why do you think the beggar was a good man?

II. **The Two Men in Death** (v. 22).—What is said about the beggar's dying? Why is his funeral not mentioned? What became of him? What is meant by Abraham's bosom? Why is the rich man's burial mentioned? How would he probably be honored at his funeral?

III. **The Two Men in the Other World** (vs. 23–31.)—Where does the rich man appear after death? What did he see from his place of torment? What request did he make? What did he say of his sufferings in the other world? What did Abraham answer him? What choice had he made in this world? Why could not Abraham send Lazarus to him? What further request did the rich man make? What made him think of his brothers? What did Abraham answer? What did the rich man still further plead? What was Abraham's final answer? Where is the place to make preparation for the other world?

HOME WORK. *Monday.*—Read Luke 16 : 1–18, and learn what is taught about the way to use money in this world so that it may be a blessing to us in the world to come. *Tuesday.*—Read Luke 16 : 19–31, and study the differences between the rich man and the beggar, first in this world, and then in the other world. Try to find just what was the sin of the rich man. *Wednesday.*—Read Psalm 73 : 1–28. What question troubled the writer of this psalm? How did he find an answer to his question? *Thursday.*—Read Heb. 12 : 1–13. Of what was Jesus an example to us? What do we learn about suffering for Christ and about the way the Lord chastens his people? *Friday.*—Read Job 27 : 11–23, and find what is said there about the end of the wicked man's life. *Saturday.*—Read James 2 : 1–12, and try to get the lesson taught about the rich and the poor. *Sabbath.*—Read James 5 : 1–11, and find what warning is given to those who are rich—that is, those who have gotten rich by being unjust and by wronging others.

TOPICS TO TALK OF IN THE CLASS.—The sin of the rich man—what it was and what it was not.—The rich man in the other world—his condition; the favors he asked and why they were refused.—The beggar—was he saved because he was poor?—Memory in the other world; the rich man was bidden to remember his former advantages; he remembers his brothers and his own lack of faithfulness to them.—The sufficiency of the revelation we have in the Bible.

LIFE TEACHINGS FROM THIS LESSON.

I. The sin of the rich man was not that he was rich, but that he used his riches not for God and to bless his fellow-men, but to promote his own selfish enjoyment. He left God and the after-life out of his thought. He lived in luxury and self-indulgence. He had no care for the cries of distress at his gate, no heart for pity, no hand for charity.

II. The beggar's virtue was not his poverty—there is no merit in that. We are not told anything about his life, but evidently he was a good man. We must not conclude that the reason he was carried to heaven by angels and given a place of honor there was because he was poor and had been wronged on the earth.

III. No life is finished in this world. We must wait till we see what it is after it passes through death. The rich man seemed very prosperous up to the edge of eternity. No doubt he was envied by many neighbors. But the lifting of the veil shows what a terrible failure his life was in the end. The beggar seemed anything but a success while on the earth, yet when eternity was taken into the account he was crowned with honor and glory.

IV. The life here determines the character of the life hereafter. Men reap what they have sown. The rich man made his choice. He lived for the things which he regarded as "good things," and got what he chose—"Thou in thy lifetime receivedst thy good things." He lived only for this present world, not for the future. So when he passed into eternity he had nothing laid up there. The beggar lived for God and for eternity, and though in this world he had "evil things," he found treasure in reserve when he entered the other world.

V. The revelations of the Bible are sufficient. We there learn of the realities of life. Holy men spoke what the Holy Ghost had taught them. Then Jesus came from heaven where he had dwelt from all eternity, and told us of what he had seen and what he knew. If people do not believe the testimony of the Bible nothing would convince them.

QUESTIONS FOR WRITTEN ANSWERS.

1. Describe the difference between the rich man and the poor man in this world.
2. What was the rich man's condition in the other world?
3. What was the beggar's state after death?
4. Why could no help be given to the rich man?
5. Why does the Bible contain sufficient warning?

LESSON V.—May 3, 1896.

FAITH.—Luke 17 : 5-19.

Commit verses 17-19.

5 And the apostles said unto the Lord, Increase our faith.
6 [1] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
9 Doth he thank that servant because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are [2] unprofitable servants: we have done that which was our duty to do.
11 ¶ And it came to pass, as he went to Je-ru'sa-lem, that he passed through the midst of Sa-ma'ri-a and Gal'i-lee.
12 And as he entered into a certain village, there met him ten men that were lepers, [3] which stood afar off:
13 And they lifted up *their* voices, and said, Je'sus, Master, have mercy on us.
14 And when he saw *them*, he said unto them, [4] Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at his feet, giving him thanks: and he was a Sa-mar'i-tan.
17 And Je'sus answering said, Were there not ten cleansed? but where *are* the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 [5] And he said unto him, Arise, go thy way: thy faith hath made thee whole.

[1] Matt. 21 : 21; Mark 9 : 23. [2] Job 22 : 3; Rom. 11 : 35. [3] Lev. 13 : 46. [4] Lev. 14 : 2; Luke 5 : 14. [5] Matt. 9 : 22; Mark 10 : 52.

Time.—A. D. 30. **Places.**—Perea, vs. 5-10; border of Samaria and Galilee, vs. 11-19.

Between the Lessons.—The first part of to-day's lesson (vs. 5-10) probably occurred soon after Jesus had spoken the parable of last lesson. About this time he received word that Lazarus, brother of Martha and Mary, was sick, and returning to Bethany, raised him to life. Because of the effect of this miracle upon the people the Jewish rulers determined to kill Jesus, but he retired to Ephraim, in the hill country northeast of Jerusalem. John 11 : 1-54. After several weeks he returned to Jerusalem. On the way he healed the ten lepers.

Hints for Study.—On the map, trace Jesus' travels between the lessons. Give careful attention to "Home Work" on next page. Find texts about faith, and write down what they teach.

HELPS IN LEARNING THE LESSON.

5. **Lord, increase our faith.**—Perhaps the warning the apostles had just heard against any who would cause another to stumble and the setting forth of the hard task of forgiving others made them feel the need of more faith. Then before them lay dark days of which Jesus was frequently giving them hints—days which would require much faith. We all need to pray that our faith may be increased, for life's duties, tasks, and perils are too much for us.

6. **As a grain of mustard seed.**—This seed is very small (Matt. 13 : 32) and Jesus means that if we have but the smallest faith we shall have great power. **Unto this sycamine tree.**—Jesus pointed to a tree standing near by. This shows that he was teaching out-of-doors. The sycamine was a kind of mulberry tree. It was deep-rooted, and therefore hard to tear out. **Be thou plucked up.**—"Rooted up." This is named as something difficult, which would require great strength. **Planted in the sea.**—Carried over valleys and hills. See Matt. 17 : 20, where it is a mountain (Mount Hermon), which Jesus says faith would remove.

7. **Having a servant plowing.**—The slave is working in the field, plowing or keeping sheep. When he comes in at the close of the day, the master does not ask him to sit down to meat, but rather bids him prepare the meal first for him and then prepare his own. **Feeding cattle.**—"Keeping sheep." **Will say unto him by and by.**—"Say unto him, when he is come in from the field, Come straightway and sit down to meat." No man would say this to his servant.

8. **Make ready wherewith I may sup.**—Prepare my meal for me. **Gird thyself, and serve me.**—While I am eating. **Afterward thou shalt eat and drink.**—This is an illustration from common life.

9. **Doth he thank that servant?**—He does not need to do so, as the servant has done only his duty. **I trow not.**—I think not. We are not taught here that masters and employers ought not to show courtesy to those who serve them. The religion of Jesus teaches us to express our thanks to all who serve us.

10. **So likewise ye.**—You are God's servants, and what is true of the servant in relation to his human master is true also of God's servants in their relation to him. **When ye shall have done all.**—When we have done all that God has commanded. **We are unprofitable servants.**—We have not done anything meriting thanks, anything more than our duty. If we had done any less we should have been guilty of unfaithfulness. This is a little parable—the Parable of the Plowing Slave. It is meant to teach that we can merit nothing by our good works. We are taught elsewhere, however, that God will remember all our good deeds and that the smallest of them shall not fail of reward. See Matt. 10 : 42; 25 : 34, 35. Compare also Luke 12 : 37, where the master is represented as serving his own faithful servants.

11. **As he went to Jerusalem.**—"As they were on the way to Jerusalem." For the last time. **Through the midst of Samaria and Galilee.**—Probably his route lay between these two sections.

12. **Ten men that were lepers.**—Nine Jews and one Samaritan, huddled together. These Jews would not have associated with the Samaritan if they had been in good health, but their common misfortune brought them together. **Which stood afar off.**—As the law required. See Lev. 13 : 45, 46. They were in the habit of asking alms of passers-by, but they had heard of Jesus and asked more than alms of him.

13. **Lifted up their voices.**—Calling loudly. **Have mercy on us.**—They pleaded for pity, desiring to be healed.

14. **When he saw them.**—He answered instantly. **Go shew yourselves unto the priests.**—This command required an exercise of faith on their part. The law required lepers who had been cured to show themselves to the priests to procure a certificate of cleanness that they might be restored again to society. The command to go thus to the priests implied that the cleansing would be effected as the lepers obeyed. **As they went.**—Thus showing their faith. It is as we go forward in duty that we receive good at God's hand.

15. **One of them.**—The lepers soon saw that they were healed, and this man at once turned back to thank the Healer. **With a loud voice glorified God.**—His gladness and gratitude found expression in loud praise.

16. **He was a Samaritan.**—The Samaritans were despised by the Jews as degraded and unworthy, and yet this Samaritan leper shows a far truer spirit than his Jewish companions. It will be remembered, too, that in one of his parables Jesus made a Samaritan the true representative of love for a neighbor while the hateful spirit of selfishness appeared in the Jewish priest and Levite.

17. **Were there not ten cleansed?**—The ingratitude of the nine pained him. It was not their want of thankfulness to him that hurt him so much as the fact that they had not honored his Father.

18. **There are not found.**—"Were there none found?" The words of Jesus show that the thanklessness of these nine men affected him. **Save this stranger.**—The surprise was that the Jewish lepers had all failed in gratitude, and that the one who showed the true spirit was a foreigner.

19. **Hath made thee whole.**—Hath saved thee.

THE GOLDEN TEXT.

"Increase our faith."—Luke 17 : 5.

LESSON OUTLINE.

I. The Power of Faith, vs. 5–10.
II. The Cleansed Ten, vs. 11–16.
III. The Thankless Nine, vs. 17–19.

HOME READINGS.

M. Luke 17 : 1–10, Forbearance, Forgiveness, Faith.
T. John 11 : 1–19, Death of Lazarus.
W. John 11 : 20–46, Raising of Lazarus.
Th. John 11 : 47–57, Jesus Retires to Ephraim.
F. Luke 17 : 11–19, Ten Lepers Cleansed.
S. Luke 17 : 20–37, Christ's Second Coming.
S. Heb. 11 : 1–40, Faith and its Triumphs.

CENTRAL THOUGHT.

How faith gets blessing from God.

CATECHISM.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the lesson of last Sabbath? Mention the events between the two lessons. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Power of Faith** (vs. 5–10).—What was the request of the apostles? What had made them wish for more faith? What is faith in Jesus Christ? How can faith be increased? What did Jesus answer? What did he mean by the comparison of the mustard seed? Why did he speak of uprooting the sycamine tree? Why was this tree hard to tear out? What little parable did Jesus give in vs. 7–9? Why are we all unprofitable servants?

II. **The Cleansed Ten** (vs. 11–16).—Where was Jesus going? Between what countries did he pass? What men met him? What do you know about the condition of lepers in that country? Why were they kept away from other people? Why did they call to Jesus? What command did he give them? What was the law about the lepers going to the priests? How did these men show their faith? What was the result? What did one of them do? What spirit did this show?

III. **The Thankless Nine** (vs. 17–19).—Which of the ten lepers showed the gratitude? What questions did Jesus ask? What spirit did the nine show? Why is ingratitude a sin? To whom should we show our thankfulness when we have been helped? What lesson do we learn here about gratitude? What did Jesus say to the Samaritan?

HOME WORK. *Monday.*—Read Luke 17 : 1–10, and learn what Jesus said about the sin of wronging other people, and about the duty of forgiving others. *Tuesday.*—Read John 11 : 1–19, and recall the facts about the home at Bethany. *Wednesday.*—Read John 11 : 20–46, and think carefully how Jesus brought comfort to these sorrowing ones and will to us in like experiences. *Thursday.*—Read John 11 : 47–57, and notice how the raising of Lazarus excited the jealousy of the Jews and thus became one of the causes leading to the death of Jesus. *Friday.*—Read Luke 17 : 11–19, and study carefully the story of the ten lepers. *Saturday.*—Read Luke 17 : 20–37, and get the lesson. *Sabbath.*—Read Heb. 11 : 1–40, and think carefully over the names mentioned in this great roll-call of heroes of faith.

TOPICS TO TALK OF IN THE CLASS.—Faith—what it is, what power it gives us, and how we can have our faith increased.—The little parable of the Plowing Slave and its teaching. After the best we can do, we are still unprofitable servants.—The sin of ingratitude and the blessing of gratitude.

LIFE TEACHINGS FROM THIS LESSON.

I. Even the smallest faith has great power and can accomplish great things. Faith unites us to God, so that his power flows into us and works through us. When a chisel lies in the hand of a sculptor the skill of his art works through it, and the visions of his heart and brain are wrought by it on the stone. So when we let ourselves rest trustingly in the hands of God, his life, love, and power will work through us on other lives. He will use our hands to do beautiful things, our lips to speak helpful words, and our feet to run his errands.

II. True faith is humble. There is a legend of a man for whom the angels asked some new power. They were told to learn what the man would like to have, and being urged he asked that he might do a great deal of good in the world without knowing it. So it was that when his shadow fell behind him it had healing power, but when it fell before him it had no such power. It is when we do not think of ourselves and are unconscious of our goodness and power that we become truly useful and a blessing.

III. Faith is shown in obedience. As they went the lepers were cleansed. If they had looked at their flesh and waited for their leprosy to pass away before they started to the priests, they would never have been healed. They showed their faith by immediate obedience, and as they obeyed they received the blessing. We must learn this lesson well that God's blessings will come to us only as we do his will.

IV. True faith is grateful and does not fail to show its gratitude. In the one healed leper who returned and gave thanks we have an illustration of the true spirit, the spirit all should show who have received blessing and help from God. This man showed his thankfulness both toward God, the giver of all good, and toward Jesus who had been the messenger of good to him. We should be grateful to the human friends whom God sends to us with blessings, but we should not forget to be grateful, especially to God from whom every good gift comes.

V. Ingratitude is most unworthy. Yet there were nine lepers who received healing and showed no thankfulness, and only one who manifested the grateful spirit. Ingratitude is very common. Most people's prayers contain far more requests for help and for favors than they contain thanksgiving for benefits received. The Bible is full of calls to praise. If we would train ourselves to be grateful we should receive many more blessings.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the request of the apostles?
2. What did Jesus say about their faith?
3. What kind of servants of God are we at our best?
4. Explain how these lepers were healed.
5. What was the sin of the nine?

LESSON VI.—May 10, 1896.

LESSONS ON PRAYER.—Luke 18: 9-17.

Commit verses 15-17.

9 And he spake this parable unto certain [1] which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Phar'i-see, and the other a publican.

11 The Phar'i-see [2] stood and prayed thus with himself, [3] God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, [4] God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: [5] for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 [6] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Je'sus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for [7] of such is the kingdom of God.

17 [8] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

[1] Luke 16: 15.
[2] Ps. 135: 2.
[3] Isa. 1: 15; Rev. 3: 17.
[4] Ps. 51: 1.
[5] Matt. 23: 12; I Pet. 5: 5, 6.
[6] Matt. 19: 13.
[7] I Cor. 14: 20.
[8] Mark 10: 15.

Time.—A. D. 30, March, just after the last lesson. **Place.**—Perea, on the way to Jerusalem.

Between the Lessons.—After the healing of the ten lepers (last lesson) the Pharisees asked Jesus when the kingdom of God should come. He replied that the kingdom of God was within them, or among them. He then spoke to his disciples concerning his second coming, and added the parable of the Unjust Judge. This was followed by the parable of to-day's lesson.

Hints for Study.—Find out all you can about the Pharisees and how they regarded publicans, and why. Look up the references and try to get light from them on the lesson. Give thoughtful attention to the "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

This whole chapter is to be included in our study. The first eight verses give a strong lesson on the duty of being urgent in prayer—that men ought always to pray and not to faint. In verses 18-30 we have also an illustration of prayer. A young man asked Jesus to give him guidance in the way of life, and when he learned the way was not able to take it. This is an illustration of the cost of prayer. In verses 35-43 we have another example of prayer. A blind man pleaded with Jesus that his eyes might be opened, and his prayer was answered. Thus almost the whole chapter comes easily under the topic—Lessons on Prayer.

9. **He spake this parable.**—Teaching the lesson by a story. **Certain which trusted in themselves.**—Who thought themselves righteous. There were many such among the Pharisees. **And despised others.**—"Set all others at nought." Their feeling of self-righteousness led them to regard all other persons as grievous sinners. See Prov. 30: 12.

10. **Two men went up into the temple to pray.**—The people did not enter the temple itself, but stood outside in the court when they prayed. There were two daily hours of prayer—morning and evening.

11. **The Pharisee stood.**—The Pharisees were most rigid in their observance of ceremonies. Standing was the common posture among the Jews when they prayed. Perhaps the Pharisee stood off by himself, away from other people, to avoid defilement, or he may have chosen his position also to be conspicuous, so that all would see him. See Matt. 6: 5. **Prayed thus with himself.**—He did not really pray at all. There is no prayer in what he says, it is simply a sort of self-glorification. **God, I thank thee.**—But his words are not thanksgivings to God, they are simply boastings about himself. **That I am not as other men.**—"As the rest of men." He thinks himself to be better than others, free from the faults and sins he saw in others. This kind of self-sufficiency is strongly condemned in Rev. 3: 17, 18. **Extortioners, unjust.**—He thus makes himself the judge of others, condemning them. This was strongly forbidden in the gospel. See Matt. 7: 1, 2. **Or even as this publican.**—The publican was standing near by and his presence irritated the Pharisee. "This was no longer to exult, but to insult."

12. **I fast twice in the week.**—He now tells God of his own goodness. There was no divine requirement for fasting twice in the week. The law appointed one day in the year for fasting, the day of atonement. Lev. 16: 29. **I give tithes of all that I possess.**—"All that I get." Here, too, he went beyond the requirement of the law which commanded tithes only of certain things. Compare Deut. 14: 22, 25, and Matt. 23: 23. While the Pharisee dwells thus generously on his own good deeds he has not a word to say in all his prayer about his own sins.

13. **The publican, standing afar off.**—In deep penitence, not daring to approach close to the presence of God. This marks his true humility and his deep sense of unworthiness. **Would not lift up so much as his eyes unto heaven.**—This is stated also to show the man's humility. The Jews usually spread out their arms, reaching their hands up toward heaven and raising their eyes. The publican, however, shows his consciousness of sinfulness in his abashed and shrinking manner. See Ezra 9: 6 for an example of prayer of this kind. **Smote upon his breast.**—This was a way of expressing grief. See Luke 23: 48; Jer. 31: 19. **God be merciful to me a sinner.**—All this man asked was the mercy of God. While the Pharisee had no sins to confess, but had much to say about his own good life, the publican had nothing to speak of before God save his sins. Notice, too, that he mentions only himself—God be merciful *to me*, whereas the Pharisee tells God about the sins of his neighbors, but not of his own.

14. **Went down to his house justified.**—That is, forgiven, his sins blotted out, as if he had never sinned. **Rather than the other.**—The Pharisee went away, bearing his own sins yet unforgiven. **Every one that exalteth himself.**—As the Pharisee had done. **Shall be abased.**—Humbled, cast down. **Shall be exalted.**—That is, those who stand before God in humility, conscious of their unworthiness, are the ones who are lifted up and blessed.

15. **They brought.**—It seems to have been a custom among Jewish mothers to take their babies to noted rabbis for their blessing. No doubt many mothers thus brought their children to Jesus to receive his benediction. **Brought unto him also infants.**—"Their babes." The very youngest infants. **That he would touch them.**—Lay his hands upon them in blessing. **They rebuked them.**—The disciples thought that the Master ought not to be troubled with babies, so they officiously forbade the mothers to bring their little ones to him.

16. **Jesus called them unto him.**—The mothers were disappointed and hurt, but Jesus noticed it and himself called them to him. **Suffer little children to come unto me.**—Instead of hindering them, keeping them away, let them come. These are very precious words for all children. They assure every child, however young, that in coming to Jesus he will have a loving welcome. **Of such is the kingdom of God.**—He meant that not only little children may enter into his kingdom, but that all in his kingdom must have the child-like spirit, must be like little children—humble, trustful, meek, unpretending, innocent. In Mark we are told that Jesus took the children, folded them in his arms and laid his hands upon them. The act is very beautiful. It certainly is one of the strongest warrants in the New Testament for infant baptism—the bringing of children to dedicate them to Christ, and to receive his blessing upon them.

17. **As a little child.**—The only way to receive the blessing of divine grace is the child-like way, as a child receives favor or blessing, simply, trustingly, humbly.

THE GOLDEN TEXT.

"The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke 18 : 13.

LESSON OUTLINE.

I. The Pharisee's Prayer, vs. 9–12.
II. The Publican's Prayer, vs. 13, 14.
III. The Mothers' Prayer, vs. 15–17.

HOME READINGS.

M. Luke 18 : 1–8, The Unjust Judge.
T. Luke 18 : 9–17, The Pharisee and the Publican.
W. Luke 18 : 18–34, How to Enter the Kingdom.
Th. Luke 18 : 35–43, The Blind Man's Prayer Answered.
F. Isa. 57 : 15–21, Respect unto the Lowly.
S. James 4 : 6–17, Grace to the Humble.
S. Psalm 51 : 1–19, The Prayer of the Penitent.

CENTRAL THOUGHT.

The praying that gets an answer.

CATECHISM.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth or outward estate

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the title of the last lesson? Recall the chief points of teaching. Mention what facts came between the lessons. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Pharisee's Prayer** (vs. 9–12).—What were the usual times of prayer among the Jews? What two men are mentioned in this parable? For whom was this parable specially spoken? What was the Pharisee's posture while he prayed? For what did he thank God? What was the chief fault in this part of his prayer? Whose sins alone ought we to confess before God? What is the Christian teaching about judging others? What did the Pharisee say about his good deeds? Why was this part of his prayer not what it should be? What was altogether wanting in this prayer?

II. **The Publican's Prayer** (vs. 13, 14).—Where did the publican stand? What did the position show? What else shows his humility? What did smiting upon the breast indicate? What was the publican's prayer? What good things do we find in it? What blessing did he take away with him? What does Jesus say about exalting and humbling one's self?

III. **The Mothers' Prayer** (vs. 15–17).—Who were brought to Jesus? For what purpose were these infants brought? What did the disciples say? Why did they rebuke these mothers? What did Jesus then say? What did he say about the children? How must we receive the kingdom of God as a little child?

HOME WORK. *Monday.*—Read Luke 18 : 1–8, and find the special lesson on prayer which Jesus teaches in these words. *Tuesday.*—Read Luke 18 : 9–17—the lesson—and find the meaning of such words as "Pharisee," "publican," "the kingdom of God," and "as a little child." *Wednesday.*—Read Luke 18 : 18–34, and notice the prayer of the ruler who came to Jesus, Christ's answer to the prayer, and then the ruler's decision. *Thursday.*—Read Luke 18 : 35–43, and notice the blind man's prayer and the way Jesus answered it. *Friday.*—Read Isa. 57 : 15–21, and notice the kind of person with whom God dwells. V. 15. *Saturday.*—Read James 4 : 6–17, and find words that speak of praying. *Sabbath.*—Read Ps. 51 : 1–19, and find how often David speaks of his sins.

TOPICS TO TALK OF IN THE CLASS.—The Pharisee's prayer—why it was not a prayer; what it really was.—The publican's prayer, how it illustrates the true way of praying.—The mothers' prayer, as they bring their children to Jesus for his blessing.

LIFE TEACHINGS FROM THIS LESSON.

I. It is very important that we learn to pray aright. Mere saying of prayers does no one any good, brings down no blessings from heaven. We are not heard for our much speaking. We ask and receive not, because we ask amiss. Yet there is no doubt that true prayer is heard and answered graciously. We should spare no pains in learning how to pray, so that our supplications shall reach the fountain of grace and find acceptance there. Jesus is the best teacher, for he knew how to pray, and we would do well to sit at his feet and learn from him.

II. The Pharisee is an example of how *not* to pray. He received no blessing. His form of worship was only a hypocrisy, a mockery. For one thing, he had the self-righteous spirit. He had no sense of need. He did not stand before God as a sinner, and had no feeling of unworthiness. Indeed, he boasted before God's very face of his own goodness. The only thanksgiving in his prayer was that he was not like other men. All others were wicked. With sanctimonious tone he deplored their sinfulness. He could not get through without a fling at the publican who stood near him. But he himself, as he told God, was a model of goodness. This is a kind of praying that blesses no one.

III. In the publican we have an example of praying that pleases God and brings down blessing. We find in it reverence and humility—he stood afar off. We find the deep sense of unworthiness—he would not lift up so much as his eyes to heaven. We find penitence—he smote upon his breast. We find trust in God's mercy—"God be merciful to me the sinner." He has nothing to say of other people's sins, but he is conscious of his own and eager to be forgiven. Jesus himself presents this example of true praying, and says that he went down to his house justified.

IV. Among the prayers that rise to God day and night there probably are more prayers of mothers than of any other one class of people in this world. Surely there must be few altogether prayerless mothers in Christian lands. Even those who do not claim a place in God's church yet pray for their children. They instinctively feel that their little ones must have God's blessing upon their lives or they will perish in the world's danger and sin. Millions of mothers daily besiege God's throne with supplications for their children.

V. Jesus loves to answer prayer for children. We see how ready and eager he was here to have mothers come to him with their infants. This picture ought to give great encouragement to all parents and to all teachers and others who are praying for children, or trying to bring them to Christ. He loves to have them come. He would sweep away all barriers in the way of their coming. He reaches out his hands to take them into his arms in love.

QUESTIONS FOR WRITTEN ANSWERS.

1. For whom did Jesus speak this parable?
2. What were the faults in the publican's prayer?
3. What were the good things in the Pharisee's prayer?
4. Why did the disciples want to keep babies away from Jesus?
5. How did Jesus encourage the mothers with their infants?

LESSON VII.—May 17, 1896.

PARABLE OF THE POUNDS.—Luke 19: 11-27.

Commit verses 13–15.

11 And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sa-lem, and because they thought that the kingdom of God should immediately appear.

12 [2] He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 [3] But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he said unto him, [4] Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [5] That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

[1] Acts 1: 6. [2] Matt. 25: 14–30. [3] John 1: 11. [4] Matt. 12: 37. [5] Luke 8: 18.

Time.—A. D. 30, March 31, six days before passover. **Place.**—Jericho, probably Zaccheus' house.

Between the Lessons.—Soon after the incidents of last lesson the rich young ruler came to Jesus seeking eternal life, but unwilling to give up his money. Jesus then spoke of the danger of riches and encouraged his apostles who had given up all to follow him. After giving the parable of the Laborers in the Vineyard, he again foretold his death and resurrection. He rebuked the ambition of James and John. Near Jericho he healed two blind men. Then came Zaccheus' conversion at Jericho. The parable of to-day's lesson soon followed.

Hints for Study.—Get in mind the order of events between lessons. Note the differences in the conduct of two rich men whom Jesus met on this journey. Study out for yourself who are represented by the different persons in the parable of to-day's lesson, and what the pounds represent. Follow the "Home Work."

HELPS IN LEARNING THE LESSON.

11. **These things.**—The words he had just spoken in his conversation with Zaccheus. **He added and spake a parable.**—Jesus constantly sought to enforce his teaching by parables and illustrations which the people would all understand. **Because he was nigh to Jerusalem.**—He was now on his last journey to the holy city. **Because they thought** [supposed] **that the kingdom of God should immediately appear.**—"Was immediately to appear." The people who flocked after Jesus thought that now at last he was about to declare himself the Messiah and begin his reign in Jerusalem.

12. **A certain nobleman.**—It is probable that Jesus took for the framework of his parable certain well-known historical facts. Josephus says that two nobles—Herod and his son Archelaus—had both gone to a far country, that is, to Rome, for the purpose of receiving a kingdom.

13. **He called his ten servants.**—"Ten servants of his." He had many other servants, but he chose ten of them for the purpose described. **And delivered** [gave] **them ten pounds.**—One pound to each servant. A pound was equal to one hundred denarii, or about seventeen dollars. **Occupy till I come.**—"Trade ye herewith till I come." That is, they were to invest the money and use it for him.

14. **His citizens hated him.**—It is true of many people that they hate Christ and reject him. **Sent a message.**—"Sent an ambassage." Certain persons to represent them and speak to him for them. **We will not have this man to reign over us.**—"We will not that this man reign over us." The expression shows contempt and was meant to represent the bitterness of the Jews against Jesus.

15. **When he was returned.**—"Was come back again." Referring to Christ's second coming. Practically, however, he is continually returning to call his servants to their account, especially at each one's death. **Having received the kingdom.**—Jesus received the kingdom when he ascended. **That he might know.**—They were to appear before him and give account of the portion of their master's property which had been entrusted to them. **How much every man had gained by trading.**—"What they had gained." It was expected that every one should have gained something, having wisely made use of the master's money during his absence.

16. **Thy pound hath gained ten pounds.**—"Hath made ten pounds more." God means us to use all of his gifts in such a way that they will constantly increase in our hands.

17. **Well, thou good servant.**—"Well done." His lord commends what he had done. **Thou hast been faithful in a very little.**—All God requires of us is that we be faithful, whether with little or with much. **Authority over ten cities.**—The teaching is that those who are faithful in the things which are first placed in their hands will have larger things afterwards given to them.

20. **Laid up in a napkin.**—The pound was returned, but with no gain. Instead of using it in business, he had simply hoarded it and brought back no increase.

21. **I feared thee.**—He did not love him, for love casteth out fear. **Thou art an austere man.**—Stern, severe, exacting. As applied to Christ, this charge is wholly false. Never was there any other master so gentle and so patient as he is. **Takest up that thou layedst not down.**—Exacting from his servants more than he had given them. This was a charge, if not of dishonesty, at least of extortion. In Christian life men are expected to bring back more than they have received, for they are to use the gifts entrusted to them in such a way that they will grow.

23. **Wherefore then gavest not thou my money into the bank?**—If he knew that his lord would demand more than he had given him, why did he not use his money in such a way that it would gain more? **Mine own with usury.**—"With interest." If he had done this he would have been able to meet the demands which he claimed to know his lord would make.

24. **Take** [away] **from him the pound.**—The teaching is that any gift of God which is not used will be taken from us by and by. Powers either of body or mind unexercised die out. **Give it to him that hath ten.**—This man had proved himself competent and faithful, and his lord now entrusts more to him.

26. **Unto every one which hath shall be given.**—The same principle comes out frequently in Christ's teaching. See Luke 8: 18; Matt. 25: 29. **Even that he hath.**—See chapter 8: 18—"Even that which he seemeth to have."

27. **Those mine enemies.**—See verse 14.

THE GOLDEN TEXT.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16: 10.

LESSON OUTLINE.

I. The Giving Out of the Pounds, vs. 11-14.
II. The Reward of Good Using, vs. 15-19.
III. The Curse of Not Using, vs. 20-27.

HOME READINGS.

M. Luke 19: 1-10,
The Conversion of Zaccheus.
T. Luke 19: 11-27,
Parable of the Pounds.
W. Luke 19: 28-48,
Christ's Entry Into Jerusalem.
Th. Matt. 25: 14-30,
Parable of the Talents.
F. I Pet. 4: 7-19,
Stewards of God's Grace.
S. Rom. 12: 1-21,
Our Reasonable Service.
S. John 15: 1-16,
Bringing Forth Fruit.

CENTRAL THOUGHT.

Using and not using our Lord's gifts.

CATECHISM.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Give the title of the last lesson. Recall the facts. What came between the lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Giving Out of the Pounds** (vs. 11-14).—Where was Jesus now going? What were the people expecting? Where was a certain nobleman going? What was his errand? What did he give to each servant? What was the value of the pound? What were they to do with these pounds? Was the money given to them or only lent to them? What are the pounds which Christ gives to us? How did his citizens regard the nobleman? What message did they send after him?

II. **The Reward of Good Using** (vs. 15-19).—What did the nobleman at last do? What command did he give? To whom must we all give account? What report did the first make? What word of approval did his lord speak to him? What reward did he give him for his faithfulness? What did the second report? What are we to do with the gifts Christ has given to us? What reward does Christ give to the faithful ones?

III. **The Curse of Not Using** (vs. 20-27).—What did another servant report to his lord? What was his sin? What did he say about his master? What should he have done with the money? What was done with his pound? What comes of talents that are not used?

HOME WORK. *Monday.*—Read Luke 19: 1-10, and learn the facts about Zaccheus and the change that came over his life. *Tuesday.*—Read Luke 19: 11-27 (the lesson), and study out the different points. *Wednesday.*—Read Luke 19: 28-48—the story of the triumphal entry. Find what prophecy was fulfilled and why Jesus wept. *Thursday.*—Read Matthew 25: 14-30, and note the points of difference between the parable of the talents and that of the pounds. *Friday.*—Read I Peter 4: 7-19, and learn how we should live so as not to be ashamed when Jesus comes again. *Saturday.*—Read Rom. 12: 1-21, and learn how Christ wants us to live in this world. *Sabbath.*—Read John 15: 1-16, which tells of the vineyard of which our Father is the husbandman.

TOPICS TO TALK OF IN THE CLASS.—The pound which Christ gives to each one of his servants—what is it?—How we should use our pound.—The curse that comes upon not using our gifts.—Christ will surely come again and will ask us what we have done with our life.

LIFE TEACHINGS FROM THIS LESSON.

I. To every one of us Christ has entrusted a "pound." It is not our own, but a portion of our Lord's property put into our hands. It is anything we have—our abilities, talents, opportunities, our power to do good. Our life itself is our pound. There is not much of it at first; it is merely something to begin with, but it is capable of great increase.

II. The command of Christ is that we trade with our "pound." We are to do with it what a good business man does with his money. He invests it in a way that it will increase. A boy has a gift for mathematics. He is not yet a mathematician, but if he uses his gift studying and practicing, it grows until by and by he is able to solve the most difficult problems. A girl has a talent for music. She cannot play one piece. But if she studies and practices she becomes at length a splendid performer. So it is with all abilities.

III. Christ is coming again and then he will call for his pound which he entrusted to us. Every one of us must give account for what we have. We must report what we have done with it. Christ does not want to receive from us merely what he gave us but expects us to bring gains made by use. The boy's talent for mathematics or the girl's for music, or the young man's for his business or profession, he wants to see trained to their very best. Whatever we do we should learn to do well. If one is a shoemaker he should make the best shoes he can possibly make—making them for Christ's eye. If one is a dressmaker, or milliner, she should make the best dresses or bonnets she can make.

IV. The reward for faithfulness in trading is a new measure of responsibility. When we have been faithful in little things, Christ will entrust greater things to our care. This is the story of every truly successful life. It begins with little, but as the little is used it increases. A young man thinks he never can learn to do good, but he has a kindly heart and he begins to show kindness. Each act leaves him able to do a little better next time. As the years go on the faithful man's burdens grow heavier and heavier, for his Master is ever putting new things into his hands to be done.

V. We must not fail to notice the doom of unfaithfulness. This man did nothing wrong. He did not squander his money nor use it in any bad way, he simply did nothing with it. His brain powers and his heart powers lay like unopened buds or like seeds ungrowing in his soul. The unfaithful servant brought his lord's pound back unwasted but received condemnation. It is not enough to keep our life unstained and undestroyed, we must see that it grows into its best possibilities.

VI. The penalty for disuse is loss. The heart that does not love loses its power to love. Not to trade with our pound is to have it taken from us.

QUESTIONS FOR WRITTEN ANSWERS.

1. What is the pound that Christ gives to each one of us?.....
2. What are we to do with our pound?.....
3. What is the reward for being faithful?.....
4. What was the sin of the unfaithful servant?.....
5. What is the punishment of unfaithfulness?.....

LESSON VIII.—May 24, 1896.

JESUS TEACHING IN THE TEMPLE.—Luke 20 : 9-19.

Commit verses 13-16.

9 Then began he to speak to the people this parable; [1] A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and [2] they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? [3] I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and [4] shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [5] The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour [6] sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

[1] Matt. 21 : 33-46; Mark 12 : 1-12.
[2] II Chron. 36 : 16; Heb. 11 : 36, 37.
[3] Gal. 4 : 4.
[4] Acts 13 : 46; Heb. 10 : 28, 29.
[5] Ps. 118 : 22.
[6] John 7 : 30.

Time.—A. D. 30; Tuesday, April 4, the last day of Christ's public ministry.

Place.—Jerusalem, in the temple.

Between the Lessons.—Jesus went to Bethany after he had spoken the parable of last lesson. Here on the evening of the next day he was anointed by Mary. On the day following (our Sunday) he entered Jerusalem in triumph riding on a colt. He returned to Bethany for the night. On Monday he went to Jerusalem and drove the traders from the temple. He healed there the lame, and the blind, and children sang his praises. He again went to the temple early Tuesday morning. This was his last visit there. The Pharisees demanded his authority for all he had done. After silencing them with a question about John's baptism, he spoke the parables of the Two Sons (Matt. 21 : 28-32), and the Wicked Husbandmen, to-day's lesson. Parallel accounts Matt. 21 : 33-46; Mark 12 : 1-12.

Hints for Study.—This was the last day of Jesus' public ministry. Give careful attention to the "Home Work" on next page. Study also John 12 : 20-50, and learn what happened just before Jesus left the temple, never to enter it again.

HELPS IN LEARNING THE LESSON.

9. **A certain man.**—In Matthew he is called a householder, an owner of land. The man represents God, who owns all things. **Planted a vineyard.**—The figure of a vineyard is used very often in the Bible. The word "planted" tells us that the ground had been carefully chosen and put in good order, and that all possible care had been given to the culture of the vineyard. See Matt. 21 : 33. The man put a hedge around his vineyard to protect it from beasts. The laws of the Jews were like a fence or hedge about them to separate them from other nations. A tower was built, too, from which the watchman could keep an eye on the whole vineyard, to protect it from robbers. Thus all was done that could be. See Isa. 5 : 1-7. **Let it forth** [out] **to husbandmen.**—The rulers of the Jews were the husbandmen of the Jewish vineyard, having the responsibility of caring for it. **Went into a far** [another] **country.**—This does not mean that God abandoned his people when he led them into the promised land, but that he put upon their rulers the responsibility of caring for them. God puts each one of us in charge of a vineyard,—our own life.

10. **At the season.**—At the time when the fruits should have been ready. **He sent a servant.**—The prophets and teachers were the servants God sent. **That they should give him of the fruit.**—The letting out of farms "on the shares" is a practice followed even in our own country. God wished a fair return from his people from the vineyard which he had planted. **But the husbandmen beat him.**—Many of the prophets were treated in this cruel way, for example, Isaiah and Jeremiah. **And sent him away empty.**—That is, giving him no fruit, paying no heed to his teachings.

11. **Again he sent another servant.**—Showing God's earnestness and patience. **Entreated him shamefully.**—"Handled him shamefully." The cruelty seems to have increased with every servant sent. One was beaten and sent away empty. The next was beaten and shamefully handled. The third was wounded and cast out of the vineyard. See Mark 12 : 3-5.

13. **What shall I do?**—The words show God's tender interest in his people. When all ordinary means had failed he asked, "What shall I do now?" **I will send my beloved son.**—Thus far he had sent only servants; now as the highest mark of his love he would send his only son. In Mark it is, "Having yet therefore one son." **It may be they will reverence him.**—Show him honor, listen to him and give him the fruits. This was the last effort he could make.

14. **They reasoned among themselves.**—"One with another." Jesus here describes how the Jews had treated him, for he was God's Son, who had been sent to them. **That the inheritance may be ours.**—If the son was gone, there would be no heir and they would claim the vineyard as their own. Here we see the real motive of the Jewish rulers in their killing of Jesus. They would put him out of the way and keep the power in their own hands.

15. **So they cast him out of the vineyard.**—Rejected him, thrust him away. Jesus suffered without the gate. **And killed him.**—Jesus thus foretells his own death by the Jewish husbandmen. **What therefore shall the lord of the vineyard do unto them?**—Jesus is trying to rouse the Jewish rulers that they may see their own sin and even yet be saved from the fearful crime they were planning.

16. **He shall come and destroy these husbandmen.**—In Matthew the people give the answer. Matt. 21 : 41. **Shall give the vineyard to others.**—He would take the gospel from them and give it to other nations who would accept it and yield the fruit of righteousness and love. **When they heard it, they said, God forbid.**—The people seem to have been frightened at the thought that the Lord's vineyard should be taken from them out of their hands. The thought was very terrible to them.

17. **He beheld them.**—"He looked upon them." Intently and fixedly, in deep pain, as he thought of their coming doom. **What is this then that is written?**—In Ps. 118 : 22 the words are found. They contain the prophecy of what was about to happen. Jesus was the corner stone which the Jewish builders were rejecting, but which God would make the corner stone of his spiritual temple. See I Peter 2 : 1-8.

18. **Whosoever shall fall.**—"Every one that falleth." The stone lies on the ground in the path of men, and they stumble over it. **Shall be broken.**—"Broken to pieces." The thought is that those who refused the suffering Messiah would receive great hurt. **But on whomsoever it shall fall.**—There is a difference between stumbling upon the stone and the stone's falling upon the person. The reference is to the final rejection of Christ. Those who refuse him utterly shall meet him as their Judge. **It will grind him to powder.**—"It will scatter him as dust." Complete destruction is the thought in these words. See Dan. 2 : 35.

19. **The chief priests and the scribes.**—Having heard these words of Christ and understanding his meaning. **Sought to lay hands on him.**—That is, to arrest him. They were very much enraged. **They feared the people.**—Did not dare to make any public movement against him because the people had been impressed by his words.

THE GOLDEN TEXT.

"The stone which the builders rejected, the same is become the head of the corner."—Luke 20: 17.

LESSON OUTLINE.

I. The Servants Rejected, vs. 9-12.
II. The Son Killed, vs. 13-15.
III. The Husbandmen Judged, vs. 16-19.

HOME READINGS.

M. Luke 19: 47—20: 8, Christ's Authority Questioned.
T. Matt. 21: 28-32, The Two Sons.
W. Luke 20: 9-19, The Wicked Husbandmen.
Th. Matt. 22: 1-14, The Marriage of the King's Son.
F. Luke 20: 20-40, Pharisees and Sadducees Answered.
S. Luke 20: 41—21: 4, Warning Against the Scribes.
S. Matt. 23: 1-39, The Pharisees' Hypocrisy Exposed.

CENTRAL THOUGHT.

The consequences of rejecting Christ.

CATECHISM.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the teachings of the last lesson. What came between the lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Servants Rejected** (vs. 9-12).—To whom was this parable spoken? Where were the priests and scribes? What is the parable about? What did the man do for his vineyard? Who was the man? What was the vineyard? Into whose care had he given it? What had God done for his vineyard? For what were the servants sent? Who were the servants? How were they treated? What does the sending of servant after servant show in God? What servants does God send to us? What return does he want from his vineyards in our care?

II. **The Son Killed** (vs. 13-15).—What did the lord of the vineyard now ask? What did he say he would do? What feeling does this show in him? What did God do after he had sent his servants? What did the husbandmen say when they saw the son? What did they do? How did the Jews treat Jesus?

III. **The Husbandmen Judged** (vs. 16-19).—What question did Jesus ask? V. 15. What answer was given? What did this mean? What did the people say? To whom did Jesus give the gospel which the Jews rejected? What did Jesus quote from the Old Testament? What is said about the stumbling over the doctrine of Christ's cross? What is said about those who finally reject Christ? What did the rulers now try to do? Why were they afraid to do it?

HOME WORK. *Monday.*—Read Luke 19: 47—20: 8, and notice the desire of the principal men of the Jews to destroy Jesus and why they feared to do it. *Tuesday.*—Read Matt. 21: 28-32, and find the meaning of the parable of the Two Sons. *Wednesday.*—Read Luke 20: 9-19—the lesson—and study out the meaning. *Thursday.*—Read Matt. 22: 1-14, the story of the wedding feast. *Friday.*—Read Luke 20: 20-40, and notice the bitterness of the rulers against Jesus and his talk with the Sadducees. *Saturday.*—Read Luke 20: 41—21: 4, and study Christ's severe words against the scribes, and also the incident of the widow's mites. *Sabbath.*—Read Matt. 23: 1-39, in which Jesus exposes the bad hearts of the Pharisees and foretells the destruction of Jerusalem.

TOPICS TO TALK OF IN THE CLASS.—Vineyards in Palestine—the method of caring for them and gathering the fruit from them.—The Jewish nation as a vineyard.—The vineyards we have in our keeping.—The system of paying rent with a share of the fruit, and how we are to return to God of the fruits of our lives.—The love of God as shown in the sending of servant after servant and at last his only begotten Son.—The rejection of God's messengers and the doom of those who thus refuse to yield him of the fruit of their lives.

LIFE TEACHINGS FROM THIS LESSON.

I. Every one of us is the keeper of a vineyard. It is not our own, but God's. He has prepared it, planted it, done everything needful for it, and has given it into our care. Our own life is our vineyard. It belongs to God, but we are set to keep it. If we are faithful we shall be richly rewarded. If we are neglectful we shall not only sin against God, but shall be the cause of our own ruin.

II. We are God's tenants, and he expects us to pay him a rental. The rental he wants is a portion of the fruits. Obedience is the fruit he desires from us. We are to yield the fruits of Christian character—love, joy, peace, long-suffering, gentleness, meekness, patience, goodness, faith. He expects also fruits of service.

III. God sends his servants to us to receive the fruits of his vineyard which he has entrusted to our care. Every one who comes to us with a call to love and obey God is such a messenger. Then there come to us continually those who are in need or sorrow, hungry for sympathy, for comfort, for love, for kindness. God wants us to feed these hungry ones with the fruits of our life.

IV. Jesus Christ himself comes to us to receive of the fruit of the vineyard. The son was sent last of all by the owner. So God sent his only Son, last of all. That means that the sending of Jesus Christ was the highest mark of the Father's love. It means also that no other would or could be sent—he was "last of all." If we reject Christ we can have no other Saviour.

V. It is easy to condemn the Jews for their treatment of their Messiah. Terrible were the consequences of this rejection. What they might have been as a nation if they had accepted Jesus, we cannot know. But we must not spend much time in speaking of their great sin, for now the question of the acceptance or rejection of Christ is our own. Suppose that we do not receive him—what will be the consequences to us? To reject Christ is to perish.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the vineyard let to the Jews? .....
2. What rental were they to pay? .....
3. Who were sent to collect the rent? .....
4. How were the messengers treated? .....
5. What vineyard have we in our care? .....

LESSON IX.—May 31, 1896.

DESTRUCTION OF JERUSALEM FORETOLD.—Luke 21: 20-36.

Commit verses 34-36.

20 [1] And when ye shall see Je-ru'sa-lem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Ju-de'a flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that [2] all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Je-ru'sa-lem shall be trodden down of the Gen'tiles, [3] until the times of the Gen'tiles be fulfilled.
25 ¶ [4] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man [5] coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for [6] your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 ¶ And [7] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.
35 For [8] as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [9] to stand before the Son of man.

[1] Matt. 24: 15, etc.; Mark 13: 14, etc.
[2] Dan. 9: 26, 27.
[3] Rom. 11: 25.
[4] Matt. 24: 29, etc.; Mark 13: 24, etc.; II Pet. 3: 10, 12.
[5] Rev. 1: 7; 14: 14.
[6] Rom. 8: 19, 23.
[7] Rom. 13: 13; I Thess. 5: 6-8.
[8] II Pet. 3: 10; Rev. 16: 15.
[9] Eph. 6: 13-18.

Time.—The same day as last lesson. **Place.**—The Mount of Olives, on the way to Bethany.

Between the Lessons.—Continuing his discourse in the temple, Jesus spoke the parable of the Marriage of the King's Son and answered many hard questions of his enemies. He watched the people casting money into the treasury and commended the poor widow. Certain Greeks came, desiring to see him. A little later Jesus left the temple for the last time. Going to the Mount of Olives toward evening he talked with Peter, James, John, and Andrew. Our lesson is part of what he said.

Hints for Study.—Carefully take up the "Home Work," which embraces the whole record of Jesus' discourse on the Mount of Olives, of which to-day's lesson is a part.

HELPS IN LEARNING THE LESSON.

20. **Ye shall see Jerusalem compassed with armies.**—Jesus looked forward and saw the destruction of the holy city by the Romans. **Then know that the desolation thereof is nigh.**—This first encamping around the city would be the sign to his disciples that the time of the destruction was nigh. They should then flee.

21. **Flee to the mountains.**—Jesus did not wish his disciples to pass through the terrible experiences and made this provision for their escape. We are told by historians that they acted on his words when the time came and fled to a town called Pella. The "mountains" to which they fled were on the eastern side of the Jordan, where Pella was situated. **Them which are in the midst of it.**—"Her." That is, of Jerusalem. **Depart out.**—Quickly, before the gates would be shut by the besieging army. **In the countries.**—"Country." Those outside the city should not go into it, lest they should be detained there.

22. **These be the days of vengeance.**—Of punishment because of the sins of the people. Their wickedness was very great in many ways, and then to all their other sins they had added their rejection of their Messiah. **Which are written.**—In the Old Testament prophecies—warnings and predictions. For some of the predictions concerning Israel see Lev. 26: 14-24; Deut. 28: 15-68; 29: 19-28; Dan. 9: 26, 27; Zech. 11: 1-17.

23. **To them that give suck.**—Young mothers with their children. **Great distress.**—Josephus, the Jewish historian, who witnessed the siege, says that no other city since the foundation of the world ever passed through such miseries. Soon provisions failed and then came famine, and with it pestilence. Natural affection gave way to cruelty. Mothers snatched the food from their own starving children, and even ate their offspring. Death swept the inhabitants away in such numbers that six hundred thousand corpses were flung over the wall during the siege. **Wrath upon this people.**—Jesus makes it very clear that the horrors of this siege came because of God's wrath against sin.

24. **They shall fall by the edge of the sword.**—It is said that more than a million in all perished during the siege. **Led away captive.**—Ninety-seven thousand were sent to various provinces. **Trodden down of the Gentiles.**—Titus ordered the city to be so utterly destroyed that its site would look like a place which never had been inhabited. **Until the times of the Gentiles be fulfiled.**—Until all the Gentiles have been evangelized. See Rom. 11: 25.

25. **There shall be signs.**—Just what is meant in verses 25, 26 is not clear, and we need not make guesses. The sun, moon, and stars are generally thought to stand for the great nations of the world, whose glory will be darkened. Compare Acts 2: 16-20, where Peter applies the like expressions to the events that were happening in his time. **The sea and the waves roaring.**—Meaning troubles and commotions among nations.

26. **Men's hearts failing.**—Losing their courage and fainting in disheartenment.

27. **The Son of man coming.**—Returning again to earth. He will come as Son of man. **In a cloud.**—Not as the first time, in lowly way, born in a stable, but in great splendor. **Power and great glory.**—As King and Judge.

28. **Then look up.**—When these events begin to happen. **Your redemption draweth nigh.**—Your deliverance from evil, your full redemption.

29. **Behold the fig tree.**—This parable was to impress the duty of watchfulness.

30. **When they now shoot forth.**—The first coming of life on the trees tells us that summer is nigh. So the beginning of the things Jesus had described were tokens that the great event he had foretold—his own coming again—was at hand.

32. **This generation shall not pass.**—This seems to refer to the event of the destruction of Jerusalem, which took place forty years after this. Or "generation" may mean the Jewish race, which should not pass away till Christ would come again.

33. **My words.**—Jesus asserts that what he had said cannot possibly fail. It would be easier for earth and heaven to pass away.

34. **Take heed to yourselves.**—While others would fail and faint his disciples must beware lest they also lose heart. **Surfeiting.**—The after-consequences of gluttony and drunkenness. **Cares.**—Many people are discouraged by cares and driven to sin. **That day.**—The day of Christ's coming. **Unawares.**—When you are off your guard.

36. **Watch . . . pray.**—Both exercises are necessary. **To stand before the Son of man.**—Who will be the Judge. See Psa. 1: 5; Mal. 3: 2.

THE GOLDEN TEXT.

"Heaven and earth shall pass away: but my words shall not pass away."—Luke 21: 33.

LESSON OUTLINE.

I. The Coming Sorrows, vs. 20–28.
II. The Duty of Preparation, vs. 29–33.
III. The Lesson of Watchfulness, vs. 34–36.

HOME READINGS.

M. Luke 21: 5–19, Overthrow of the Temple Foretold.
T. Luke 21: 20–36, Destruction of Jerusalem Foretold.
W. Matt. 24: 1–28, Calamities Foretold.
Th. Matt. 24: 29–41, Signs of Christ's Coming.
F. Matt. 24: 42–51, Watchfulness Enjoined.
S. Matt. 25: 1–30, Warning by Parables.
S. Matt. 25: 31–46, The Last Judgment.

CENTRAL THOUGHT.

The disciples warned against coming danger.

CATECHISM.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of our last lesson? What comes between the lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Coming Sorrows** (vs. 20–28).—What was the trouble that Jesus foretold? What army would encompass Jerusalem? Why did this destruction come upon Jerusalem? What did Jesus say his disciples should then do? When were these terrible threatenings fulfilled? Where were the Jews scattered? What great promise did he make about himself?

II. **The Duty of Preparation** (vs. 29–33).—What lesson did Jesus teach from the trees? What were his disciples to learn? What is meant by "this generation"? What did Jesus say about his own words? What comfort do we get from this assurance?

III. **The Lesson of Watchfulness** (vs. 34–36).—What was the first counsel to the disciples? Why should they take heed to themselves? How does this warning apply to us? What was the second duty taught? V. 36. What is meant by watching? Why do we always need to be on the watch? What was the third duty taught? Before whom must we all stand at the last? How should we live so as to be ready for this?

HOME WORK. *Monday.*—Read Luke 21: 5–19, and notice the completeness of the destruction which Jesus foretells. *Tuesday.*—Read Luke 21: 20–36—the lesson—and study carefully its great teachings. *Wednesday.*—Read Matt. 24: 1–28, which gives more fully the same warnings that Luke gives. *Thursday.*—Read Matt. 24: 29–41, in which we find the signs of Christ's coming and an account of what will happen when he comes. *Friday.*—Read Matt. 24: 42–51, and learn the kind of watching Jesus wants in his people. *Saturday.*—Read Matt. 25: 1–30—the parables of the Ten Virgins and the Talents. *Sabbath.*—Matt. 25: 31–46, is the Lord's wonderful picture of the judgment day.

TOPICS TO TALK OF IN THE CLASS.—The destruction of Jerusalem—call out all the facts you can find about it.—The escaping of Christians from Jerusalem—Christ's warning and how his disciples obeyed.—The second coming of Christ, how he will come, and how we must live so as to be ready for his coming.

LIFE TEACHINGS FROM THIS LESSON.

I. Sin always brings sorrow. The worst sin is the rejection of the mercy and grace of God. Those who have not the light of truth and yet sin are guilty, but those who have the light and yet choose darkness are far more guilty. The ancient Jews were favored above all other people of their times. They had the word of God, the revealings of God's character and will, divine teachings, last of all, the Messiah, yet with all these privileges they went deeper and deeper into sin, at last rejecting and killing their Christ. No wonder that such guilt brought judgments as came upon them.

II. In the world's great judgments the Lord always remembers his own people and delivers them. When the flood of waters came to destroy the human race because of its wickedness, the one righteous family in the world was warned and a way of escape provided. When Sodom was about to be destroyed because of its debasing sins, the one just man in the city was taken out and the work of judgment delayed until he had reached a place of security. Jesus foretold to his disciples the destruction that was to come upon Jerusalem, and gave them a sign by which they would know when it was coming, that they might flee away. So in the last judgment not one of those who believe in Christ shall perish.

III. Christ will come again. Amid the troublous times which are foretold—distress of nations, sea and waters roaring, men's hearts failing them for fear, the shaking of the powers of heaven, there shines this blessed hope, the coming of the Son of man. He will come with glory and will bring honor and full redemption to his people.

IV. The surest thing in all this world is the word of Christ. "Heaven and earth shall pass away: but my words shall not pass away." This is true of the promises of Christ—the promises of his coming, of the full redemption of his people, and of all the blessedness of eternal life. We may build our hopes on his words as birds build their nests in the rocks, sure that no floods of trial or judgment shall ever touch them. To trust a word of Christ is to lay our head upon his bosom and to be folded in his everlasting arms.

V. In this world of nameless perils and temptations the price of safety is continual watching. We need to take heed to ourselves, lest we sink away into the sins of the flesh and the day of his coming upon us unawares find us unready. We need to watch and pray. We must watch, for the dangers are insidious. Watching includes faithfulness in all duty. Then we must pray as well as watch. We need God's keeping after all our watching, or we shall never get safely home.

QUESTIONS FOR WRITTEN ANSWERS.

1. Of what great trouble did Jesus give warning?
2. What should his disciples then do?
3. Of what great hope did Jesus speak? V. 27
4. What did Jesus say about his words?
5. What three things did Jesus say we must do? Vs. 34–36.

LESSON X.—June 7, 1896.

WARNING TO THE DISCIPLES.—Luke 22: 24-37.

Commit verses 24-26.

24 ¶ [1] And there was also a strife among them, which of them should be accounted the greatest.

25 [2] And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 [3] But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but [4] I am among you as he that serveth.

28 Ye are they which have continued with me in [5] my temptations.

29 And [6] I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That [7] ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

31 ¶ And the Lord said, Si'mon, Si'mon, behold, [8] Sa'tan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: [9] and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [10] And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 [11] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [12] And he was reckoned among the transgressors: for the things concerning me have an end.

---

[1] Mark 9: 34.
[2] Matt. 20: 25, etc.
[3] I Pet. 5: 3.
[4] John 13: 13, 14.
[5] Heb. 4: 15.
[6] II Tim. 2: 12.
[7] Rev. 19: 9.
[8] I Pet. 5: 8.
[9] John 21: 15–17.
[10] John 13: 38.
[11] Matt. 10: 9.
[12] Isa. 53: 12.

Time.—A. D. 30, Thursday evening, April 6. **Place.**—An upper room in Jerusalem.

Between the Lessons.—Jesus returned to Bethany Tuesday evening. He spent Wednesday and Thursday there. On Thursday he sent Peter and John to Jerusalem, to prepare for the passover. Toward evening he followed with the other disciples. Before the supper he washed the disciples' feet. Vs. 24–30; John 13: 1–17. The passover supper was then eaten (Luke 22: 15–18); the betrayal was foretold, and Judas departed (vs. 21–23; John 13: 18–30); the Lord's Supper was instituted (vs. 19, 20), and Peter's denial foretold. Vs. 31–38.

Hints for Study.—Try to get in mind the events as they occurred on this last night. "Between the Lessons" and "Home Work" will help you to do this.

HELPS IN LEARNING THE LESSON.

24. **There was also a strife among them.**—"There arose also a contention among them." It may have been concerning their places at the table. **Which of them should be accounted the greatest.**—"Is accounted to be greatest." This question had arisen before. See Matt. 20: 20–24.

25. **The kings of the Gentiles exercise** [have] **lordship.**—In the world men are esteemed great in the measure in which they have power. See I Peter 5: 3. **Are called benefactors.**—This was a title given to certain distinguished men who were really tyrants.

26. **But ye shall not be so.**—A different standard of greatness should prevail in the Christian church. **He that is greatest among you, let him be as the younger.**—"He that is the greater among you, let him become as the younger." This means that all Christians should seek to show much respect to others, in honor preferring one another, as young people are expected to show to those who are older. **He that is chief, as he that doth serve.**—The greatest are those who serve others the most fully and deeply.

27. **Whether is greater, he that sitteth at meat, or he that serveth?**—Of course the answer is that in position, or in rank, he who sits at meat is greater than he that serves. **I am among you as he that serveth.**—Jesus was greater far than his disciples. John 13: 3. Yet though of such high rank, he was among them as a servant. In John 13: 1–17 we have an account of what Jesus did at this very time, when he took the basin and washed his disciples' feet.

28. **Which have continued with me in my temptations.**—Temptations here seem to include all the trials and persecutions through which Jesus had passed during his public ministry, in which his disciples had been his constant companions. The reference cannot be to the temptations in the wilderness, for the disciples were not with him then.

29. **I appoint unto you a kingdom.**—Thus he rewards them for their faithfulness to him. They had shared his afflictions and would also share his glory. See II Tim. 2: 12. **As my Father hath appointed.**—The reward he would receive for his faithfulness was the kingdom which his Father would give him; and his disciples by being his faithful followers would also receive a kingdom at his hands.

30. **That ye may eat and drink at my table.**—The privilege of eating with another was the highest privilege that could be granted, and this is the highest honor which Jesus can show his disciples. **Sit on thrones.**—His disciples would be exalted to share his honor. **Judging the twelve tribes.**—The thought of twelve tribes, comes from the tribes of Israel, which in the spiritual sense stood for the whole church of Christ. See I Cor. 6: 2.

31. **Simon, Simon.**—The name is repeated because of the importance and tenderness of the words Jesus was about to speak. **Satan hath desired to have you.**—"Satan asked to have you." He had gotten Judas and now wanted to have all the disciples. See verse 3. **That he may** [might] **sift you.**—There is a winnowing which God himself does, sifting out the evil that is in us. But Satan's thought was to sift away whatever was good. See Amos 9: 9, 10.

32. **But I have prayed for thee.**—"I made supplication for thee." The word "thee" is singular. He had made supplication for Peter, because Peter was in greater danger than the others and needed divine protection more than they did. **That thy faith fail not.**—Fail not entirely. **When thou art converted.**—"When once thou hast turned again." Come back again after his sin. **Strengthen thy brethren.**—"Stablish thy brethren." He was to use the experience gained from his own fall and rising again.

33. **Both into prison, and to death.**—Peter did not think it possible that he could fall, denying his Master.

34. **I tell thee, Peter.**—This is the only time Jesus called Simon by his new name. Possibly it was done both to remind him of his old character and also of that new life to which his new name summoned him. **The cock shall not crow.**—Crow twice, Mark says. **Thou shalt thrice deny . . . me.**—All four gospels give this prediction.

35. **Lacked ye any thing?**—He speaks now to all the disciples, to remind them of his faithfulness to them in the past, and to give them fresh confidence as they went into the experiences just before them.

36. **But now.**—Circumstances were changed and they were about to go out into an unfriendly world. **He that hath a purse.**—The disciples would meet hatred and unfriendliness when they went out into the world, and would need to be prudent and careful. **He that hath no sword.**—This must not be regarded as a command to Christ's disciples to use the sword in advancing the Master's kingdom. It seems to have been a prophecy of danger and persecution.

37. **This that is written.**—In Isa. 53: 12, which clearly pointed to his own coming death on the cross.

THE GOLDEN TEXT.

"Let this mind be in you, which was also in Christ Jesus."—Phil. 2 : 5.

LESSON OUTLINE.

I. Warning Against Selfish Ambition, vs. 24–30.
II. Warning Against Self-Confidence, vs. 31–34.
III. Warning Against Coming Danger, vs. 35–37.

HOME READINGS.

M. Luke 22 : 1–23, The Lord's Supper.
T. Luke 22 : 24–38, Warning to the Disciples.
W. John 13 : 1–20, Washing Their Feet.
Th. Luke 22 : 39–53, Jesus in Gethsemane.
F. Luke 22 : 54–71, Jesus Accused.
S. Mark 14 : 53–72, Jesus Before the Council.
S. Matt. 26 : 57–75, The False Witnesses.

CENTRAL THOUGHT.

The dangers of pride and self-confidence.

CATECHISM.

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? What was the reason for the destruction of Jerusalem? Tell the story of the events between the lessons. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Warning Against Selfish Ambition** (vs. 24–30).—What was the cause of the contention among the disciples? What kind of king were they expecting? What may have been the special cause of their strife? What did Jesus say about the Gentiles? How is greatness measured among men of the world? Who did Jesus say should be greatest in his kingdom? What reference did he make to himself? What did he do before the supper? See John 13. What does his example teach us? What promise did Jesus make to his disciples? Vs. 29, 30.

II. **Warning Against Self-Confidence** (vs. 31–34).—What did Jesus say Satan wanted? What is meant by sifting as wheat? For which one of the disciples had Jesus prayed? What was his prayer especially for Peter? What should Peter do when he was through the danger? How did Peter show his self-confidence? What did Jesus say Peter would do?

III. **Warning Against Coming Danger** (vs. 35–37).—To what former mission does he refer in verse 35? How had he sent them out then? How had they been provided for? What does he say they may now do? What great trouble was just before them? What prophecy would be fulfilled that night?

HOME WORK. *Monday.*—Read Luke 22 : 1–23 and get a clear knowledge of all that occurred that night. *Tuesday.*—Read Luke 22 : 24–38 and try to find the secret of Peter's weakness which led him to fall before morning. *Wednesday.*—Read John 13 : 1–20 and study carefully the act of Jesus in washing the disciples' feet—why he did it and what it taught his disciples. *Thursday.*—Read Luke 22 : 39–53 and fix in mind the order of events, beginning with the scene in Gethsemane. *Friday.*—Read Luke 22 : 54–71, the story of Peter's denials and the mocking of Jesus. *Saturday.*—Read Mark 14 : 53–72 and note the points in the trial of Jesus before the council. *Sabbath.*—Read Matt. 26 : 57–75, and note especially the difficulty in getting witnesses to testify against Jesus.

TOPICS TO TALK OF IN THE CLASS.—Human contention for first places—how unworthy of Christians it is.—The true ambition for a Christian—to be like Christ in love and service; to be great in ministering.—Satan's power over Christ's disciples—how far it extends; Christ's intercession for his own.—The special prayer for Peter.—The danger and weakness of self-confidence.

LIFE TEACHINGS FROM THIS LESSON.

I. It is not beautiful for Christians to have contentions about who is greatest. Even in our days, however, this contention goes on. Quite little children in their homes contend for the best things and the best places. We see it also in school, where the desire to be first sometimes leads to unseemly conduct, even to unfair acts. Then the great world is full of this struggle to get the high places. No one approves the strife of Christ's apostles : we must be careful that we do not imitate them. What is unlovely in others cannot be lovely in us.

II. True greatness is greatness in serving. The more we do for the good of others the greater we are. We are to love each other, and love always serves. It thinks of others, not of self, and is not ashamed to do the lowliest things for them. Jesus himself gave us the highest example of this. He was the greatest man who was ever on our earth, and yet his whole life was devoted to service. This very night he washed his disciples' feet when none of them would consent to do the servant's part. What Jesus did with his blessed, divine life we should not be ashamed to do.

III. Those who follow Christ faithfully here in toil and struggle have a promise of a share in his kingdom and glory in the world to come. They shall eat at his table and sit on thrones beside him. This should make us willing to suffer and sacrifice and deny ourselves here. If we suffer with him we shall also reign with him. Not the smallest service for him in this world shall be forgotten in the world to come. Loss here will be gain there.

IV. It is a great comfort to us to know that Jesus is defending us against Satan's schemes. Here while the apostles were contending for the first places, Satan was plotting their overthrow. They did not know it, but Jesus knew and he made intercession for them. It is a comfort also to know that the apostle most in danger was the one Jesus specially prayed for. In our weak hours Jesus watches us most carefully. The weakest and the most imperilled are they who are held nearest to the heart of Christ. The prayer of Jesus is not that we may not have trials but that we may not fall away in them. Then he wants us by our own struggles to be made better helpers of others who are struggling.

V. Self-confidence is always an element of weakness. When we think we are strong we are weak, because then we trust in our own strength. Peter boasted of his loyalty to his Master, but in a few hours he was basely denying that he had ever known him. We should learn to doubt our own strength and trust Christ. When we are weak we are strong, because then it is Christ's power we depend upon for security.

QUESTIONS FOR WRITTEN ANSWERS.

1. What did the disciples contend about? .....
2. What is true greatness in a Christian? .....
3. In what danger were the disciples? .....
4. How had Jesus helped Simon? .....
5. What followed Peter's boasting? .....

LESSON XI.—June 14, 1896.

JESUS CRUCIFIED.—Luke 23: 33-46.

Commit verses 44-46.

33 And [1] when they were come to the place, which is called Cal'va-ry, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Je'sus, Father, [2] forgive them; for they know not what they do. And [3] they parted his raiment, and cast lots.

35 And the people stood beholding. [4] And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 [5] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ [6] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 [7] And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and [8] the veil of the temple was rent in the midst.

46 ¶ And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: [9] and having said thus, he gave up the ghost.

---

[1] Matt. 27: 33; John 19: 17, 18.
[2] Matt. 5: 44.
[3] John 19: 23, 24.
[4] Matt. 27: 41-43.
[5] Matt. 27: 37; John 19: 19.
[6] Matt. 27: 44.
[7] Matt. 27: 45; Mark 15: 33.
[8] Matt. 27: 51.
[9] John 19: 30.

Time.—A. D. 30, Friday, April 7, from nine to three o'clock. **Place.**—Calvary (Golgotha), outside the city.

Between the Lessons.—Jesus left the supper-room with the eleven and went to Gethsemane. Here he prayed in great agony. About midnight he was arrested by a band of officers guided to the garden by Judas. He was hurried away to Annas, who sent him to Caiaphas. The Sanhedrin tried him and condemned him to death for blasphemy. During this trial Peter denied Jesus. After daylight Friday morning Jesus was taken to Pilate to be sentenced. Pilate learning that Jesus was a Galilean, sent him to Herod. Herod ridiculed Jesus and sent him again to Pilate, who, finding no fault in him, tried to release him, but finally delivered him to be crucified. On the way to Calvary, Simon, a Cyrenian, was compelled to help Jesus carry the cross. Jesus spoke to some weeping women who followed him, foretelling the judgment to come upon Jerusalem.

Hints for Study.—Besides the "Home Work," study Mark 15: 20-41; John 19: 16-30.

HELPS IN LEARNING THE LESSON.

33. **When they were come.**—From Pilate's palace. Jesus was led by the soldiers, bearing his cross until he probably sank under its weight, when Simon was compelled to help him carry it. **The place, which is called Calvary.**—"The skull." The name means skull, probably so called for its shape. The exact site is not certainly known. **They crucified him.**—Nailing him on the cross. **And the malefactors.**—The two robbers or bandits.

34. **Then said Jesus.**—This is the first of the seven words from the cross. **Father, forgive them.**—These words seem to have been uttered just as the holy sufferer was stretched upon the cross and the nails driven into his hands and feet. The anguish was terrible, but instead of a cry of pain he uttered this prayer. **They know not what they do.**—The prayer was first for the Roman soldiers, and then for those who had condemned him, and also for all his enemies. See Acts 3: 17. **They parted his raiment.**—Dividing it among themselves. See John 19: 23, 24.

35. **The people stood beholding.**—Throngs gathered to look at the crucifixion. **The rulers.**—Members of the Sanhedrin. **Derided him.**—"Scoffed at him." **Let him save himself.**—Show in his own behalf the power which he had claimed to have to deliver others. **If he be Christ.**—"The Christ of God, his chosen." It was all spoken in mockery and contempt.

36. **The soldiers also mocked him.**—The four soldiers who had charge of his execution. **Offering him vinegar.**—They probably lifted the vessel with the sour wine, their ordinary drink, to his lips, and then snatched it away.

38. **A superscription.**—A "title," written in black letters on a board smeared with white. It was the custom to put such a title over persons crucified, giving their name and crime. **In letters of Greek, and Latin, and Hebrew.**—The fact that it was in three languages is probably the reason for the differing forms of the words in the different gospels. The priests sought to have the words changed, but in vain.

39. **One of the malefactors.**—Matthew and Mark say they both reviled him. This was at first. **Railed on him.**—Using bitter words and mockery. **Save thyself and us.**—It was not a prayer, the words were spoken in taunt.

40. **But the other.**—The other robber on one of the crosses beside him. **Rebuked him.**—That is, his fellow-bandit. **Dost not thou fear God?**—"Dost thou not even fear God?" Though you have no fear, do you not tremble as you go into God's presence to be judged? **In the same condemnation.**—Of death on a cross.

41. **We indeed justly.**—We find penitence in this dying man. **The due reward.**—A confession that he was suffering justly because he had sinned. **But this man.**—Referring to Jesus. **Hath done nothing amiss.**—Probably he had known something about Jesus and about the enmity which had hurried him to his cross. He testifies to his entire innocence.

42. **Remember me when thou comest into thy kingdom.**—"In thy kingdom." The change in the Revised Version is important. The penitent believed not that Jesus would be a king by and by, but that he was a king that moment, when dying on the cross. This shows a distinct belief in his Messiahship.

43. **To-day.**—The penitent had asked only for remembrance at some future day—"when thou comest"; Jesus promises him glory that very day. **Shalt thou be with me.**—This was another wonderful promise, far beyond the thought of the penitent when he prayed. **In paradise.**—The word meant a garden or pleasure-ground. It was used of Eden, and then was applied to the happy place into which the spirits of the blessed passed at death to await the resurrection. The word to the penitent robber was the second spoken on the cross. The third is found in John 19: 26.

44. **The sixth hour.**—Midday. Jesus had now hung on the cross three hours. **A darkness over all the earth.**—"Over the whole land." Even nature shared in the sorrow of the Son of God.

45. **The veil of the temple was rent.**—The veil that separated between the holy and most holy place. This was symbolical of the opening of the way to God by the atonement. See Heb. 6: 19; 9: 3; 10: 19, 20.

46. **When Jesus had cried with a loud voice.**—The reference is to the words, "It is finished." The fourth word from the cross was the cry of forsakenness—Matt. 27: 46. The fifth was, "I thirst." John 19: 28. "It is finished," was the sixth. John 19: 30. **Father, into thy hands I commend my spirit.**—The seventh and last word spoken on the cross. **He gave up the ghost.**—He breathed out his spirit. See John 10: 18.

THE GOLDEN TEXT.

"Christ died for our sins according to the scriptures."—I Cor. 15 : 3.

LESSON OUTLINE.

I. Mocked and Insulted, vs. 33–38.
II. Saving the Penitent Robber, vs. 39–43.
III. Dying for our Sins, vs. 44–46.

HOME READINGS.

M. Luke 23 : 1–12, Jesus Before Pilate and Herod.
T. Luke 23 : 13–32, Jesus Condemned and Led Away.
W. Luke 23 : 33–49, JESUS CRUCIFIED.
Th. Luke 23 : 50–56, Jesus Buried.
F. Matt. 27 : 27–54, What He Suffered for Us.
S. Gal. 3 : 1–14, From What He Redeemed Us.
S. Gal. 6 : 1–18, His Cross Our Glory.

CENTRAL THOUGHT.

Christ's death our life.

CATECHISM.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Where did our last lesson leave Jesus? Give an account of the agony in Gethsemane, the betrayal, the arrest, and the trial. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Mocked and Insulted** (vs. 33–38).—What happened on the way to the cross? Where was Christ crucified? Who were crucified with him? What prophecy did this fulfill? What was the first word on the cross? When was it spoken? Who mocked Jesus? What title was put over him?

II. **Saving the Penitent Robber** (vs. 39–43).—What did both the robbers do at first? What change came over one of them? What proofs that this man was truly converted do you find in this story? What was the penitent's prayer to Jesus? What was Christ's answer? What is the meaning of "paradise"?

III. **Dying for our Sins** (vs. 44–46).—At what time did the darkness come on? How long did the darkness last? What happened in the temple? What were the last words of Jesus? Give all the seven words spoken on the cross. For what did Jesus die?

HOME WORK. *Monday.*—Read Luke 23 : 1–12, the account of the trial of Jesus before Pilate. *Tuesday.*—Read Luke 23 : 13–32, and study Pilate's character. *Wednesday.*—Read Luke 23 : 33–49, the account of the crucifixion. *Thursday.*—Read Luke 23 : 50–56, where we are told of the burial of Jesus. *Friday.*—Read Matt. 27 : 27–54, Matthew's account of the crucifixion. *Saturday.*—Read Gal. 3 : 1–14—the blessings that come from Christ's death. *Sabbath.*—Read Gal. 6 : 1–18, and learn what glorying in the cross means.

TOPICS TO TALK OF IN THE CLASS.—The manner of the crucifixion.—The marks of true faith in the dying penitent.—The rending of the veil, and what it meant.—The seven words on the cross.

LIFE TEACHINGS FROM THIS LESSON.

I. The cross shows us Jesus Christ at the lowest point of his voluntary humiliation for the redemption of the world. We see him there suffering the most ignominious death. Crucifixion was a manner of execution reserved for the worst criminals. Those who suffered in this way were only the lowest malefactors. The torture of the cross was terrible and the shame was the deepest known in history. We need not linger on the shame and torture of the crucifixion, however, for there were other sufferings far sorer which Jesus bore in his soul, because in a mysterious way which we cannot understand, he who knew no sin was made sin for us. We think of the cross as we should, only when we see Jesus there for us bearing our sins.

II. The prayer of Jesus for his murderers—his first word on the cross is full of precious meaning. It shows his meekness—instead of an imprecation, as the nails went crashing through his hands and feet, he uttered a prayer for the men who did it. It shows his spirit toward all his enemies, for the prayer embraced all. It tells of the blessing of his intercession. The moment the first drops of his blood flowed from the wound he began to plead for mercy on the world. It teaches us lessons of love. We must learn to pray for those who despitefully use us.

III. The story of penitence on the cross is a wonderful one. We can trace in the convert many marks of true penitence and faith. He felt a deep reverence as he thought of death. He feared God. V. 40. He was penitent, confessing his guilt and the justness of his punishment. V. 41. He believed in and confessed the sinlessness of Jesus. V. 41. He believed in the Messiahship of Jesus, calling him a king when even his own disciples had lost hope. V. 42. He believed in the power of Jesus to save, to save him, though he saw him now dying on a cross. V. 42. When thinking, however, of the one man saved in the last hours, we must remember that another man in precisely the same circumstances was lost.

IV. The death of Jesus was no common dying. He went to his cross as the Redeemer of men. He was the Lamb of God bearing and taking away the sin of the world. We may think of the blessings which have come from that death. We might say that it was a terrible waste when such a precious life as that of Jesus fell into such cruel hands and met such cruel treatment. If only he had lived to old age on the earth and had gone on teaching and healing and doing good, what a blessing he might have been to the world. But we know that it was no waste, for the giving of that precious life has become the world's redemption. Think of all that has been done by the dying of Jesus Christ.

V. The seven words on the cross make a most helpful study by themselves. The first was Jesus' prayer for his murderers. The second was his answer to the dying penitent. The third was to his mother, and to John about her. The fourth was his cry of forsakenness. The fifth was his cry of thirst. The sixth was his shout of victory, "Finished." The last was his word commending his spirit into his Father's hands. Each of these words has its own revealing of the heart of Jesus. The first shows his meekness and his wonderful mercy. The second reveals his power to save unto the uttermost. The third is a beautiful illustration of filial thought and love. The fourth was the cry of his soul from the deepest darkness of the cross. The fifth was the only utterance of any physical feeling. The sixth told of victory, and the seventh was the committal of his spirit into the Father's hands.

QUESTIONS FOR WRITTEN ANSWERS.

1. Describe the sacrifice of Jesus.....
2. What did his first word on the cross show?.....
3. Who took part in mocking Jesus?.....
4. What shows that the thief was saved?.....
5. Give the seven words on the cross.....

LESSON XII.—June 21, 1896.

THE RISEN LORD.—Luke 24: 36-53.

Commit verses 45-48.

36 ¶ [1] And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: [2] handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40 And when he had thus spoken, he shewed them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he said unto them, [3] Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honeycomb.
43 [4] And he took *it*, and did eat before them.
44 And he said unto them, [5] These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and *in* the prophets, and *in* the psalms, concerning me.
45 Then opened he their understanding, that they might understand the scriptures,
46 And said unto them, [6] Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and [7] remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem.
48 And [8] ye are witnesses of these things.
49 ¶ [9] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be endued with power from on high.
50 ¶ And he led them out [10] as far as to Beth'a-ny, and he lifted up his hands, and blessed them.
51 [11] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshiped him, and returned to Je-ru'sa-lem with great joy:
53 And were continually [12] in the temple, praising and blessing God. Amen.

[1] Mark 16: 14; John 20: 19.
[2] John 20: 20, 27.
[3] John 21: 5.
[4] Acts 10: 41.
[5] Luke 18: 31-34.
[6] V. 26; Psa. 22; Isa. 53.
[7] Acts 13: 38, 46.
[8] John 15: 27.
[9] John 14: 26; 15: 26.
[10] Acts 1: 12.
[11] Mark 16: 19; John 20: 17; Acts 1: 9.
[12] Acts 2: 46.

Time.—A. D. 30, Sunday evening, April 9, as to verses 36–49; Thursday, May 18, as to verses 50–53.

Places.—Of verses 36–49, Jerusalem; of verses 50–53, the Mount of Olives, near Bethany.

Between the Lessons.—Joseph of Arimathea, with the aid of Nicodemus, placed Jesus' body in a new tomb on Friday evening. The burial was witnessed by certain women friends of Jesus who rested on the Sabbath, but at dawn on the first day of the week came to the grave with their spices. Seeing the tomb open, Mary Magdalene ran to tell Peter. An angel told the other women Jesus was risen. Peter and John hurried with Mary to the tomb and found it empty. Jesus appeared five times on the day he rose, viz.: 1. To Mary Magdalene, Mark 16: 9–11; John 20: 11–18. 2. To the women returning from the sepulchre, Matt. 28: 9, 10. 3. To Peter, Luke 24: 34; I Cor. 15: 5. 4. To two going to Emmaus, Mark 16: 12, 13; Luke 24: 13–32. 5. To the apostles, excepting Thomas, Luke 24: 36–49; John 20: 19–25.

Hints for Study.—From all the gospel accounts gather the complete story of the resurrection. Carefully follow the "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

36. **As they thus spake.**—The apostles, all excepting Thomas. See vs. 33-35; John 20: 19. **Jesus himself stood in the midst.**—Appearing suddenly

37. **They were terrified.**—By his sudden and strange appearing among them.

38. **Why do thoughts arise?**—"Wherefore do reasonings arise?" Questionings and doubts.

39. **Behold my hands and my feet.**—With the prints of the nails, proving that it was indeed the same Jesus who had been nailed on the cross. **A spirit hath not flesh and bones.**—He was not a mere spectre.

41. **Believed not for joy.**—The thought of their Master actually living again overwhelmed them. **Have ye here any meat?**—"Anything to eat?" He patiently went on helping them to take in the great fact of his resurrection.

43. **Did eat before them.**—See Acts 10: 41, where this is referred to as one of the infallible proofs of Christ's resurrection. See John 20: 19–25.

44. **These are the words.**—"My words." That is, the substance of what he had spoken to them all along in the course of his ministry. He wished now to recall to their minds his former teachings so that they might understand that his death and resurrection were in accordance with the divine plan for his life from the beginning. He had foretold these very things. See Luke 18: 33; Mark 10: 33. **While I was yet with you.**—During his ministry. **That all things must be fulfilled.**—Any other course of life than that he had lived would have failed to correspond with what the prophets had said about the Messiah.

45. **Then opened he their understanding.**—"Their mind." In John we learn that Jesus breathed upon his apostles at this time and said, "Receive ye the Holy Ghost." The giving of the Spirit led to the enlightenment of their minds. **That they might understand the scriptures.**—What the Scriptures taught about the Messiah.

46. **Thus it behooved Christ to suffer.**—"Thus it is written, that the Christ should suffer." He had pointed out to them in the Scriptures the passages in which it was thus written.

47. **That repentance and remission of sins.**—Repentance must always come before remission. For the first example of such preaching see Acts 2: 38. **In his name.**—That is, the apostles should represent Christ and speak for him. **Among all nations.**—"Unto all the nations." The gospel was not for the Jews only. **Beginning at** [from] **Jerusalem.**—At the place where Jesus was crucified.

48. **Ye are witnesses of these things.**—They knew the facts and they were to go out testifying.

49. **The promise of my Father.**—See Ezek. 36: 26; Joel 2: 28; John 14: 26. **Tarry ye.**—Not going out to begin to preach until this promise had been fulfilled.

50. **He led them out.**—From Jerusalem. The time was the end of the forty days. **As far as to Bethany.**—"Until they were over against Bethany." It was not in the village but from one of the uplands near Bethany.

51. **While he blessed them.**—The last time they saw Jesus he was pronouncing a blessing. **He was parted from them.**—"He parted from them." In Acts 1: 9, we are told that a cloud received him out of their sight. **Carried up into heaven.**—See Acts 1: 1–9, for the fuller account of the ascension. Mark says he was carried up into heaven, and sat on the right hand of God. Mark 16: 19.

52. **They worshiped him.**—Fell down in adoration as they saw him ascend. **Returned to Jerusalem.**—See Acts 1: 10–12. At first they stood looking up into heaven after his vanishing form until two men in white—angels no doubt—called them away from their gazing, with the assurance that Jesus would come again. When they heard this they returned with great joy in the city.

53. **Continually in the temple.**—For ten days they met and engaged in earnest prayer for the coming of the blessing which Jesus had promised. At the end of the ten days the Spirit came. See Acts 2: 1.

THE GOLDEN TEXT.

"The Lord is risen indeed."—Luke 24 : 34.

LESSON OUTLINE.

I. Proving His Resurrection, vs. 36–43.
II. Opening the Scriptures, vs. 44–49.
III. Ascending to Glory, vs. 50–53.

HOME READINGS.

M. Luke 24 : 1–12, Jesus Risen.
T. Matt. 28 : 1–15, The Council's False Report.
W. Luke 24 : 13–27, The Walk to Emmaus.
Th. Luke 24 : 28–43, Jesus Made Known.
F. Luke 24 : 44–53, His Parting Words.
S. Acts 1 : 1–12, The Ascension.
S. Acts 9 : 1–20, Jesus Appears to Saul.

CENTRAL THOUGHT.

The risen and living Saviour.

CATECHISM.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Give an account of the burial of Jesus and other events before he arose. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Proving His Resurrection** (vs. 36–43).—What other appearances of Jesus were there that first day? Where were the disciples when Jesus stood in the midst of them? What did he say when he came in? What was the effect upon them? What did Jesus do to comfort them? How did he prove to them that he was the Jesus whom they knew?

II. **Opening the Scriptures** (vs. 44–49).—What had he foretold about his own death and resurrection? Where had these things been foretold in the Scriptures? Name the three great divisions of the Old Testament. How did Christ open the minds of his disciples? Where was it written that Christ should suffer? What were the two things to be preached? What is repentance unto life? What is remission of sins? To whom should the gospel be preached? Where should we begin? What should the apostles be? What promise was given to them?

III. **Ascending to Glory** (vs. 50–53).—Where did the ascension take place? What was the last act of Jesus before he parted from his disciples? How was he taken up? What did the disciples then do? How did they return to Jerusalem?

HOME WORK. *Monday.*—Read Luke 24 : 1–12, Luke's account of the resurrection. *Tuesday.*—Read Matt. 28 : 1–15, and find what false report the Jews started. *Wednesday.*—Read Luke 24 : 13–27, the beautiful story of the walk into the country. *Thursday.*—Read Luke 24 : 28–43, about how Jesus made himself known first to the two disciples, and later in the evening to the ten. *Friday.*—Read Luke 24 : 44–53, and gather up the last words of Jesus. *Saturday.*—Read Acts 1 : 1–12, which tells about the ascension. *Sabbath.*—Read Acts 9 : 1–20, and learn of the appearance of Jesus to Saul the persecutor.

TOPICS TO TALK OF IN THE CLASS.—The way Jesus proved to his disciples that he was indeed risen and alive again.—Name how the life of Jesus fulfilled the Old Testament promises about the Messiah.—The story of the ascension—how Jesus rose; where he is now; what he does for us in his exaltation.

LIFE TEACHINGS FROM THIS LESSON.

I. The visit of Jesus to the room where the disciples were assembled was full of blessing. The benediction of peace fell upon their ears and hearts. He also showed them his hands and feet, bearing the nail-prints, proving to them that he was their very Lord, the same who had died on the cross, and that he was now indeed alive again. From John's fuller account we learn that Jesus also breathed on his disciples and said, "Receive ye the Holy Ghost." Thus he prepared them for going out to represent him in the world.

II. The patience of Jesus in convincing his disciples that he was really living was very wonderful. They were dazed and frightened. They knew he had died—and they could not understand how he could be living again. They could not believe their own eyes. Then Jesus proceeded to bring the fact to their consciousness by various acts that would help make it clear to them. He held out his hands and feet that they might see the scars and also that they might touch him and see that he had real flesh and bones. Then he asked them for something to eat, and ate in their presence. It was very important that they should believe in his resurrection, and he did not leave them until they were convinced of it—all but Thomas; he was absent from the meeting, and for a whole week walked in darkness. This suggests to us that it is never safe for us to be absent from a single meeting, for that may be the one at which Jesus will sweetly reveal his love.

III. The death of Jesus which the disciples thought was the failure of his Messiahship was its very fulfillment. If he had been the king they were looking for he would not have fulfilled the Scriptures at all. Jesus made it all plain to them after he had risen. No doubt the same is true many a time in the case of our disappointments. What we think is failure is really the ripening of God's plan of love for us. Disappointments are his appointments. Some day we shall see it, as the disciples did here.

IV. The object of Jesus, dying and rising again was that the gospel might be preached everywhere. Repentance and remission are the great words in the commission given to the church. We must repent of our sins before we can get them forgiven. Sins unrepented of are unforgiven. But this gospel is for every one in every nation who will receive and believe i Jesus Christ as the Saviour.

V. The last glimpse the world had of Jesus was as he began to ascend—his hands outstretched in a benediction. He was blessing his disciples as he parted from them. This is a very precious memory of Jesus. Ever since that day he has been raining blessings down from heaven upon the earth from those same pierced hands. We cannot see Jesus now, but he is in heaven and he sees us, knows us, remembers us, and never fails to be our helper. His eyes are upon each one of us every day, every night. We ought to think much about the risen Jesus in heaven—our Friend, our Saviour, our Forerunner, preparing a place for us, our Keeper as we journey through this world to our home.

QUESTIONS FOR WRITTEN ANSWERS.

1. What took place when Jesus entered the room?
2. What did he do to prove that he was risen?
3. What did Jesus say about the fulfillment of prophecies?
4. What were the disciples to preach, and to whom?
5. Describe the ascension.

LESSON XIII.—Luke 13-24.—June 28, 1896.

REVIEW.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

GOLDEN TEXT.—"Repentance and remission of sins should be preached in his name among all nations."—Luke 24 : 47.

HOME READINGS.

M. Luke 13 : 1—14 : 35, ... Lessons I, II
T. Luke 15 : 1—16 : 31, ... Lessons III, IV.
W. Luke 17 : 1—18 : 43, ... Lessons V, VI.
Th. Luke 19 : 1—20 : 47, ... Lessons VII, VIII.
F. Luke 21 : 1—22 : 65, ... Lessons IX, X.
S. Luke 22 : 66—23 : 56, ... Lesson XI.
S. Luke 24 : 1-53, ... Lesson XII.

REVIEW CHART.—Second Quarter.

Studies in the Gospel according to Luke.	Title.	Golden Text.	Lesson Outline.
I.—Luke 24 : 1-12.	The Resurrection of Christ.	He is not here, but—Luke 24 : 6.	1. The Coming of the Women. 2. The Ministry of Angels. 3. The Carrying of the Message.
II.—14 : 15-24.	Parable of the Great Supper.	Come; for all things—Luke 14 : 17.	1. The Supper Prepared. 2. The Invitations Declined. 3. The Tables Filled.
III.—15 : 11-24.	The Lost Found.	There is joy in the—Luke 15 : 10.	1. Leaving Home. 2. In the Far Country. 3. Returning and Restored.
IV.—16 : 19-31.	The Rich Man and Lazarus.	Ye cannot serve—Luke 16 : 13.	1. The Two Men in This World. 2. The Two Men in Death. 3. The Two Men in the Other World.
V.—17 : 5-19.	Faith.	Increase our faith—Luke 17 : 5.	1. The Power of Faith. 2. The Cleansed Ten. 3. The Thankless Nine.
VI.—18 : 9-17.	Lessons on Prayer.	The publican standing afar off—Luke 18 : 13.	1. The Pharisee's Prayer. 2. The Publican's Prayer. 3. The Mothers' Prayer.
VII.—19 : 11-27.	Parable of the Pounds.	He that is faithful in—Luke 16 : 10.	1. The Giving Out of the Pounds. 2. The Reward of Good Using. 3. The Curse of Not Using.
VIII.—20 : 9-19.	Jesus Teaching in the Temple.	The stone which the builders—Luke 20 : 17.	1. The Servants Rejected. 2. The Son Killed. 3. The Husbandmen Judged.
IX.—21 : 20-36.	Destruction of Jerusalem Foretold.	Heaven and earth shall pass away:—Luke 21 : 33.	1. The Coming Sorrows. 2. The Duty of Preparation. 3. The Lesson of Watchfulness.
X.—22 : 24-37.	Warning to the Disciples.	Let this mind be in you,—Phil. 2 : 5.	1. Warning Against Selfish Ambition. 2. Warning Against Self-Confidence. 3. Warning Against Coming Danger.
XI.—23 : 33-46.	Jesus Crucified.	Christ died for our sins—I Cor. 15 : 3.	1. Mocked and Insulted. 2. Saving the Penitent Robber. 3. Dying for our Sins.
XII.—24 : 36-53.	The Risen Lord.	The Lord is risen indeed—Luke 24 : 34.	1. Proving His Resurrection. 2. Opening the Scriptures. 3. Ascending to Glory.
XIII.—	Review.	Repentance and remission of sins should—Luke 24 : 47.	

ATTENDANCE AT CHURCH.

To be marked by the Scholar.

Date.	Preacher.	Text.
April 5.		
" 12.		
" 19.		
" 26.		
May 3.		
" 10.		
" 17.		
" 24.		
" 31.		
June 7.		
" 14.		
" 21.		
" 28.		

Jesus went to church; all our scholars will desire to be like Jesus in this.

Review Exercise.

*Singing.**

"Thine arm, O Lord, in days of old."—No. 1.

Superintendent.—What question was asked Jesus as he journeyed?

School.—Lord, are there few that be saved?

Supt.—What did he reply?

School.—Strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able.

Supt.—To what was Jesus invited on the Sabbath-day?

School.—He went into the house of one of the chief Pharisees to eat bread.

Supt.—What parable did Jesus speak at this time?

School.—A certain man made a great supper, and bade many: and sent his servant . . . to say . . . Come; for all things are now ready.

Supt.—What did the guests do who were first invited?

School.—They all with one consent began to make excuse.

Supt.—What did the man then do?

School.—Sent his servant out quickly to bring in the poor, and the maimed, and the halt, and the blind.

Supt.—What charge did the Pharisees bring against Jesus?

School.—This man receiveth sinners, and eateth with them.

Supt.—What did Jesus do when he heard this?

School.—He spoke the parables of The Lost Sheep, The Lost Piece of Money, and The Prodigal Son.

Supt.—What did the prodigal son do after he had wasted his substance with riotous living and came to himself?

School.—He arose, and came to his father . . . and said . . . Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Supt.—How did his father receive him?

School.—When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Singing.

"Take me, O my Father, take me."—No. 7.

Supt.—Who lay at the gate of a certain proud and selfish rich man?

School.—A beggar named Lazarus . . . full of sores . . . desiring to be fed with the crumbs which fell from the rich man's table.

Supt.—What does the parable teach about the condition of these two men after their death?

School.—Lazarus was taken to Abraham's bosom; the rich man was in torment, crying to Abraham for mercy.

Supt.—What did Jesus say about the power of faith?

School.—If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Supt.—What did Jesus teach by the parable about the Pharisee and the publican praying in the temple?

School.—Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Supt.—What did he teach by the parable of The Pounds?

School.—Those who faithfully use God's gifts shall be rewarded; those who do not use them shall lose them.

Supt.—What did he teach by the parable of The Wicked Husbandmen?

School.—If we reject Christ, we reject God's beloved Son and our only Saviour.

Supt.—What did Jesus foretell about Jerusalem?

School.—That it should be utterly destroyed; which came to pass about forty years after his death.

Singing.

"Jerusalem, my happy home."—No. 2.

Supt.—How did Jesus rebuke a strife for precedence among his disciples?

School.—He said, He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Supt.—What prayer did Jesus offer as he was being crucified?

School.—Father, forgive them; for they know not what they do.

Supt.—What did he say to the penitent thief?

School.—To-day shalt thou be with me in paradise.

Supt.—What were his last words before he died?

School.—Father, into thy hands I commend my spirit.

Supt.—Upon what day did Jesus rise from the dead?

School.—Upon the first day of the week.

Supt.—When the disciples were assembled on the evening of his resurrection day, what happened?

School.—Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Supt.—What happened forty days after his resurrection?

School.—He led them . . . to Bethany . . . and while he blessed them, he was parted from them, and carried up into heaven.

Singing.

"Lift up your heads, ye mighty gates."—No. 10.

Review-drill on titles, Golden Texts, Lesson Outlines, and Catechism Questions.

Supt.—What is the Review Golden Text?

School.—Repentance and remission of sins should be preached in his name among all nations.

Singing.

"Now the day is over."—No. 9.

* These hymns are from this QUARTERLY, pp. 77–82, but others familiar in the school may be substituted.

LESSON STORY OF THE QUARTER.

After Jesus had spoken the warnings to his disciples, with which our last quarter's lessons closed, he foretold the divisions and persecutions that his gospel would cause in the world, and also spoke the parable of the Barren Fig Tree, the Mustard Seed, and the Leaven. Continuing his journey toward Jerusalem, he came to Bethany, where he visited Mary and Martha.

He next appears at Jerusalem at the Feast of Dedication. Here the Jews sought to arrest him, but he escaped and went again into Perea. One of the chief Pharisees invited him to dine, and while there he healed a dropsical man, rebuked the Pharisees who sought the best seats, and spoke the parable of the Great Supper.

Many publicans and sinners came to hear Jesus, and he received them kindly. The scribes and Pharisees complained that he received sinners and ate with them. Replying, he spoke the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son.

Soon after this he delivered the parable of the Unjust Steward, and warned his disciples that they could not serve both God and mammon. The Pharisees, who loved money, overhearing what he said, sneered at him. After rebuking them he told them the story of the selfish Rich Man and the beggar, Lazarus.

One day Jesus showed his disciples the wonderful power of true faith. He taught them that nothing could stand before it. The lesson is for us as well.

He now received word that Lazarus, the brother of Mary and Martha, was very sick. When he reached Bethany, however, Lazarus had been buried four days, but Jesus raised him to life. This miracle caused such an excitement that the Jewish rulers determined to kill Jesus. Thereupon he went quietly to Ephraim, in the hill country northeast of Jerusalem.

When it was nearly time for the passover feast he started again for Jerusalem. Somewhere on this journey he cured ten lepers, and shortly after delivered the parables of the Unjust Judge, and the Pharisee and the Publican. Infants were brought to him, and he blessed them, and taught that we must receive the kingdom of God as little children if we would enter therein.

About this time came a rich young ruler, seeking the way of eternal life, but he would not give up his money to become Jesus' disciple. Jesus then showed how hard it is for those to be saved who trust in riches, and encouraged his apostles, who had given up all to follow him, and spoke the parable of the Laborers in the Vineyard. He also again foretold his rejection, death and resurrection.

As he approached Jericho he healed two blind men. At Jericho there lived a rich publican, named Zaccheus. He was very small. When Jesus entered the city Zaccheus ran ahead of the crowd and climbed a tree, so he could see him. Jesus called him down and stayed at his house for the night. Zaccheus was converted and saved. The next morning Jesus spoke the parable of the Pounds. Arriving at Bethany, toward evening (Friday, March 31, A. D. 30), he spent the Sabbath there. On the Sabbath evening he attended a supper at the house of Simon the leper. Here Mary, the sister of Lazarus, anointed Jesus.

The day following (Sunday, April 2), Jesus entered Jerusalem in triumph, riding upon a colt. As he approached the city he wept over it, because of its doom for rejecting him. In the evening he returned to Bethany. The next day he went again to Jerusalem. On the way he cursed the barren fig tree. Going to the temple, he drove the traders from its courts. He also healed there the lame and blind, and the children sang, "Hosanna to the Son of David;" the chief priests, enraged, tried to find some way to destroy him.

The next day (Tuesday) he went early to the temple. The Jewish rulers questioned his authority for his acts. He rebuked them by the parables of the Two Sons, and of the Wicked Husbandmen; then followed the parable of the Marriage of the King's Son. Jesus' enemies tried in vain to catch him with questions, so they might have cause for his arrest. He watched the people casting money into the temple treasury, and commended the poor widow who cast in but two mites. A little later he left the temple never to enter it again. As he was leaving it he predicted its destruction. On the Mount of Olives that evening he spoke to some of his disciples about his second coming, and warned them to be always ready. He also delivered the parables of the Ten Virgins, and the Talents, and described the last judgment. Jesus returned with his disciples to Bethany on Tuesday evening and remained there quietly for two days.

On Thursday he sent Peter and John to Jerusalem to prepare for keeping the passover. Toward evening he followed with the other disciples. Before the supper began, Jesus rebuked the twelve for striving among themselves for the best seats at the table, and set them an example of humility by himself washing their feet. While they were eating the passover supper, he foretold his betrayal by one of the twelve, and Judas left the room. Jesus then instituted the Lord's Supper. Peter said he was ready to go with Jesus, even to death, but Jesus warned him that he would deny him before morning. Jesus then spoke the beautiful farewell words found in John 14–16, and offered the prayer for his apostles and for all believers, given in John 17.

About midnight, with the eleven apostles, he left the supper-room and went to Gethsemane, where he prayed in great agony. Then came Judas, guiding the officers. They arrested Jesus and led him to Annas, who sent him to Caiaphas. The Sanhedrin was convened at the high priest's palace, and Jesus was tried and condemned to death for blasphemy. He was then led away to Pilate to be sentenced, being falsely charged with sedition. Pilate could find no fault in him, and tried in several ways to release him; but, finally, on demand of the Jews, he delivered him to be crucified, after he had been scourged. Jesus was then led away, bearing his cross. On the way the soldiers compelled Simon, a Cyrenian, to help him carry the cross.

The procession arrived at Golgotha (Calvary), a skull-like knoll outside of the city, and here, at about nine o'clock in the morning, Jesus was crucified between two criminals. At noon darkness covered the land. At three o'clock Jesus died. Then the earth was shaken and the veil of the temple was torn in two. Before sundown that evening (Friday) the body of Jesus was buried by Joseph of Arimathea and Nicodemus.

The next day (the Sabbath) the tomb was sealed and a guard set over it by the Pharisees.

Early on the morning of the first day of the week there was a great earthquake, and an angel of the Lord rolled away the stone door of the tomb. The guard became as dead men. Soon after this, women friends of Jesus came to the sepulchre and found it empty. One of them, Mary Magdalene, hastened to tell the disciples that the Lord's body had been removed. An angel told the other women that Jesus was risen, and sent them to tell the disciples. In the meantime Peter and John returned with Mary to the tomb and saw for themselves that it was empty, and also saw the grave clothes lying in order.

The risen Saviour appeared to his friends at least ten times during the next forty days. Then he led his apostles out toward Bethany, and while blessing them there he ascended before their eyes into heaven.

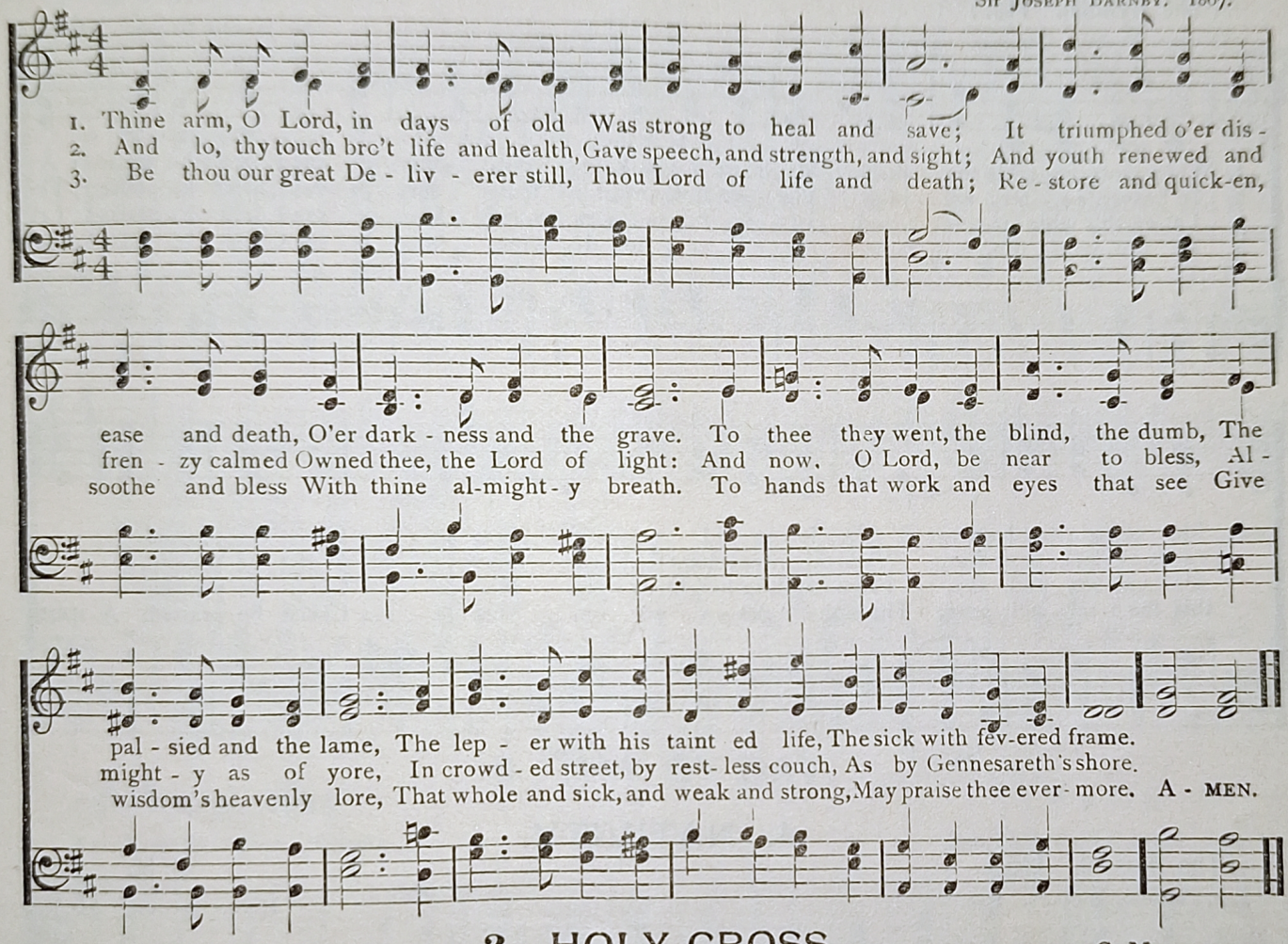
1. DELIVERANCE.

(The Hymnal. 198.)

Rev. Edward H. Plumptre. 1864.

C. M. D.

Sir Joseph Barnby. 1867.

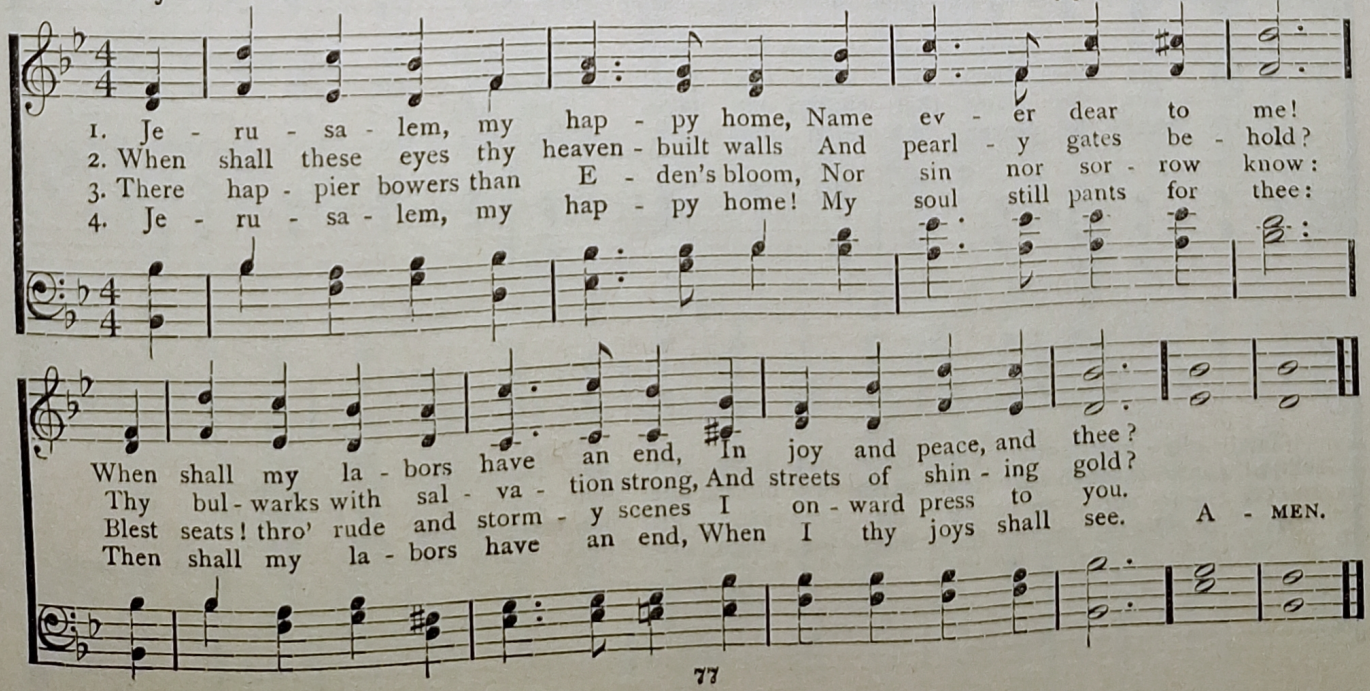

1. Thine arm, O Lord, in days of old Was strong to heal and save; It triumphed o'er dis-
2. And lo, thy touch bro't life and health, Gave speech, and strength, and sight; And youth renewed and
3. Be thou our great De - liv - erer still, Thou Lord of life and death; Re - store and quick-en,
ease and death, O'er dark - ness and the grave. To thee they went, the blind, the dumb, The
fren - zy calmed Owned thee, the Lord of light: And now, O Lord, be near to bless, Al-
soothe and bless With thine al-might - y breath. To hands that work and eyes that see Give
pal - sied and the lame, The lep - er with his taint ed life, The sick with fev-ered frame.
might - y as of yore, In crowd - ed street, by rest - less couch, As by Gennesareth's shore.
wisdom's heavenly lore, That whole and sick, and weak and strong, May praise thee ever - more. A - MEN.

2. HOLY CROSS.

C. M.

(The Hymnal. 621.)

Arr. by James C. Wade. 1870.


1. Je - ru - sa - lem, my hap - py home, Name ev - er dear to me!
2. When shall these eyes thy heaven - built walls And pearl - y gates be - hold?
3. There hap - pier bowers than E - den's bloom, Nor sin nor sor - row know:
4. Je - ru - sa - lem, my hap - py home! My soul still pants for thee:
When shall my la - bors have an end, In joy and peace, and thee?
Thy bul - warks with sal - va - tion strong, And streets of shin - ing gold?
Blest seats! thro' rude and storm - y scenes I on - ward press to you.
Then shall my la - bors have an end, When I thy joys shall see. A - MEN.

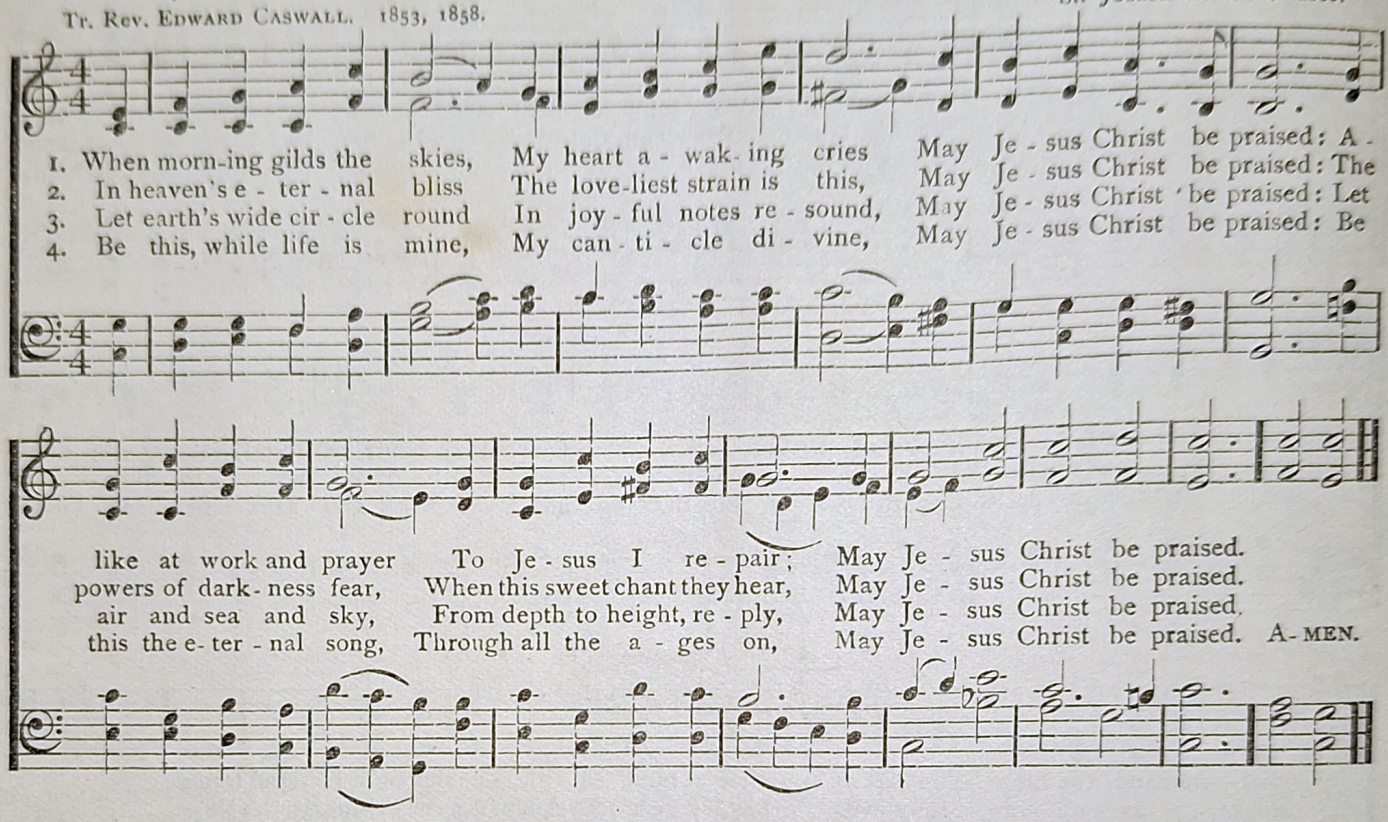
3. LAUDES DOMINI.

(The Hymnal. 145.)

6. 6. 6. 6. 6. 6.

Tr. Rev. Edward Caswall. 1853, 1858.

Sir Joseph Barnby. 1868.


1. When morn-ing gilds the skies, My heart a - wak-ing cries May Je - sus Christ be praised: A -
2. In heaven's e - ter - nal bliss The love-liest strain is this, May Je - sus Christ be praised: The
3. Let earth's wide cir - cle round In joy - ful notes re - sound, May Je - sus Christ be praised: Let
4. Be this, while life is mine, My can - ti - cle di - vine, May Je - sus Christ be praised: Be
like at work and prayer To Je - sus I re - pair; May Je - sus Christ be praised.
powers of dark - ness fear, When this sweet chant they hear, May Je - sus Christ be praised.
air and sea and sky, From depth to height, re - ply, May Je - sus Christ be praised.
this the e - ter - nal song, Through all the a - ges on, May Je - sus Christ be praised. A - MEN.

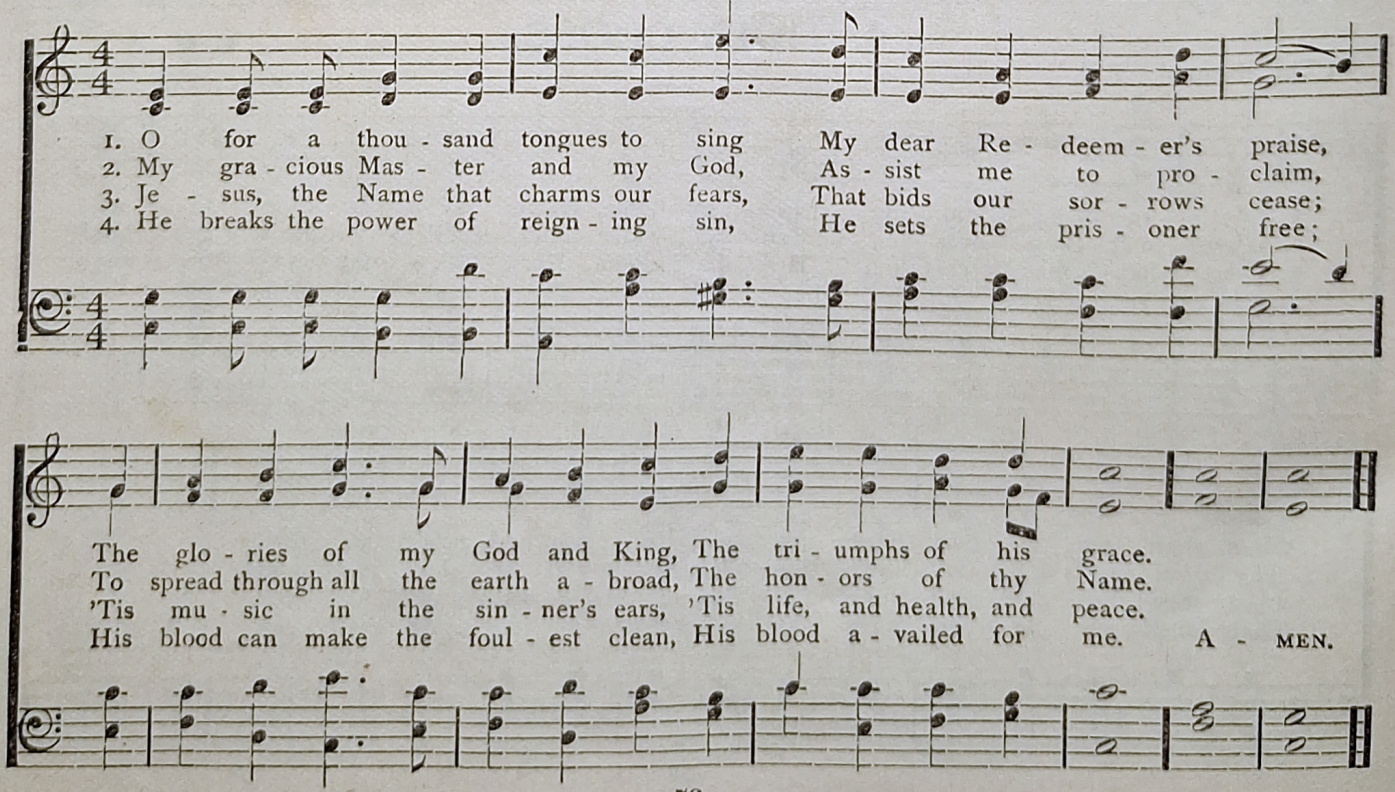
4. NATIVITY.

(The Hymnal. 146.)

C. M.

Rev. Charles Wesley. 1740.

Henry Laher. 1855.


1. O for a thou - sand tongues to sing My dear Re - deem - er's praise,
2. My gra - cious Mas - ter and my God, As - sist me to pro - claim,
3. Je - sus, the Name that charms our fears, That bids our sor - rows cease;
4. He breaks the power of reign - ing sin, He sets the pris - oner free;
The glo - ries of my God and King, The tri - umphs of his grace.
To spread through all the earth a - broad, The hon - ors of thy Name.
'Tis mu - sic in the sin - ner's ears, 'Tis life, and health, and peace.
His blood can make the foul - est clean, His blood a - vailed for me. A - MEN.

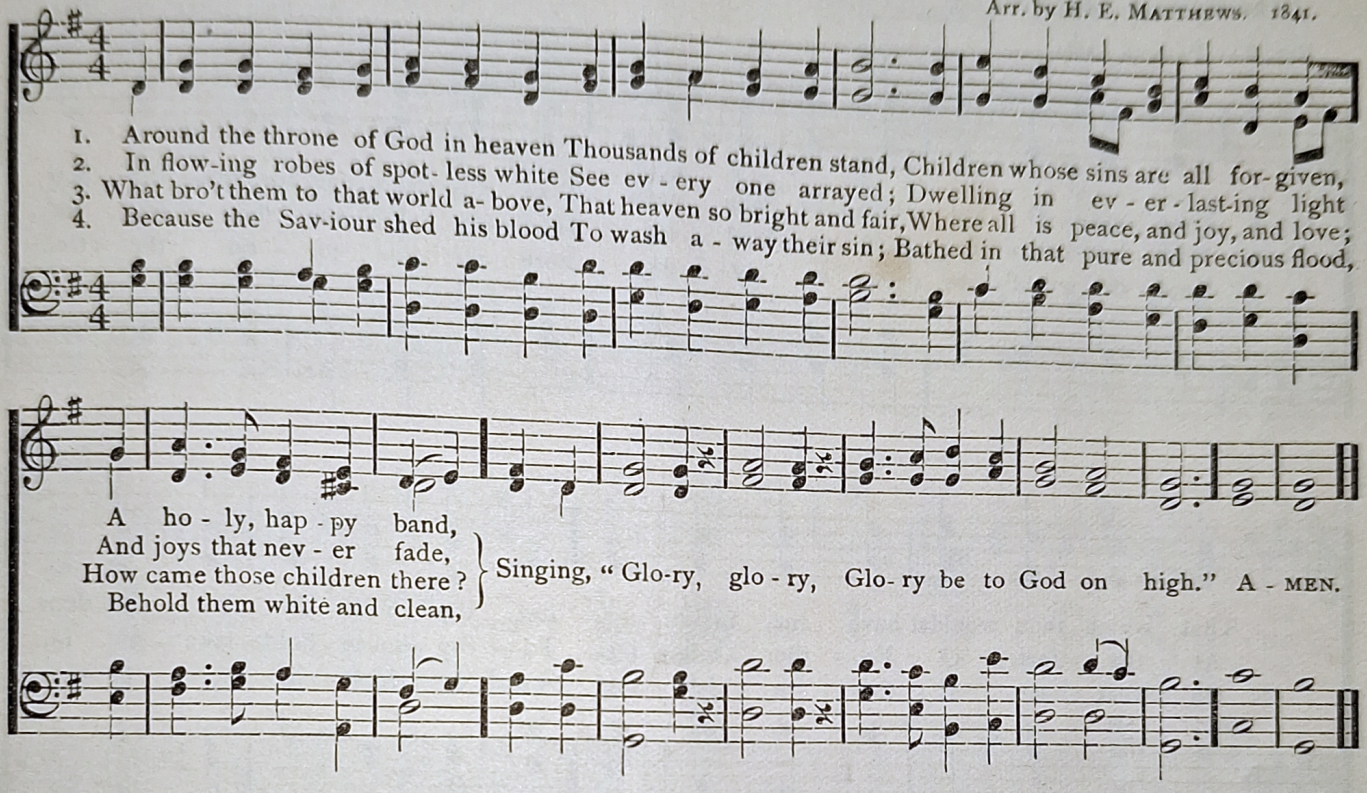
5. CHILDREN'S PRAISES.

(The Hymnal. 693.)

ANNE H. SHEPHERD. c. 1835.

C. M. with Refrain.

Arr. by H. E. MATTHEWS. 1841.


1. Around the throne of God in heaven Thousands of children stand, Children whose sins are all for-given,
2. In flow-ing robes of spot-less white See ev-ery one arrayed; Dwelling in ev-er-last-ing light
3. What bro't them to that world a-bove, That heaven so bright and fair, Where all is peace, and joy, and love;
4. Because the Sav-iour shed his blood To wash a-way their sin; Bathed in that pure and precious flood,
A ho-ly, hap-py band,
And joys that nev-er fade,
How came those children there?
Behold them white and clean,
Singing, "Glo-ry, glo-ry, Glo-ry be to God on high." A-MEN.

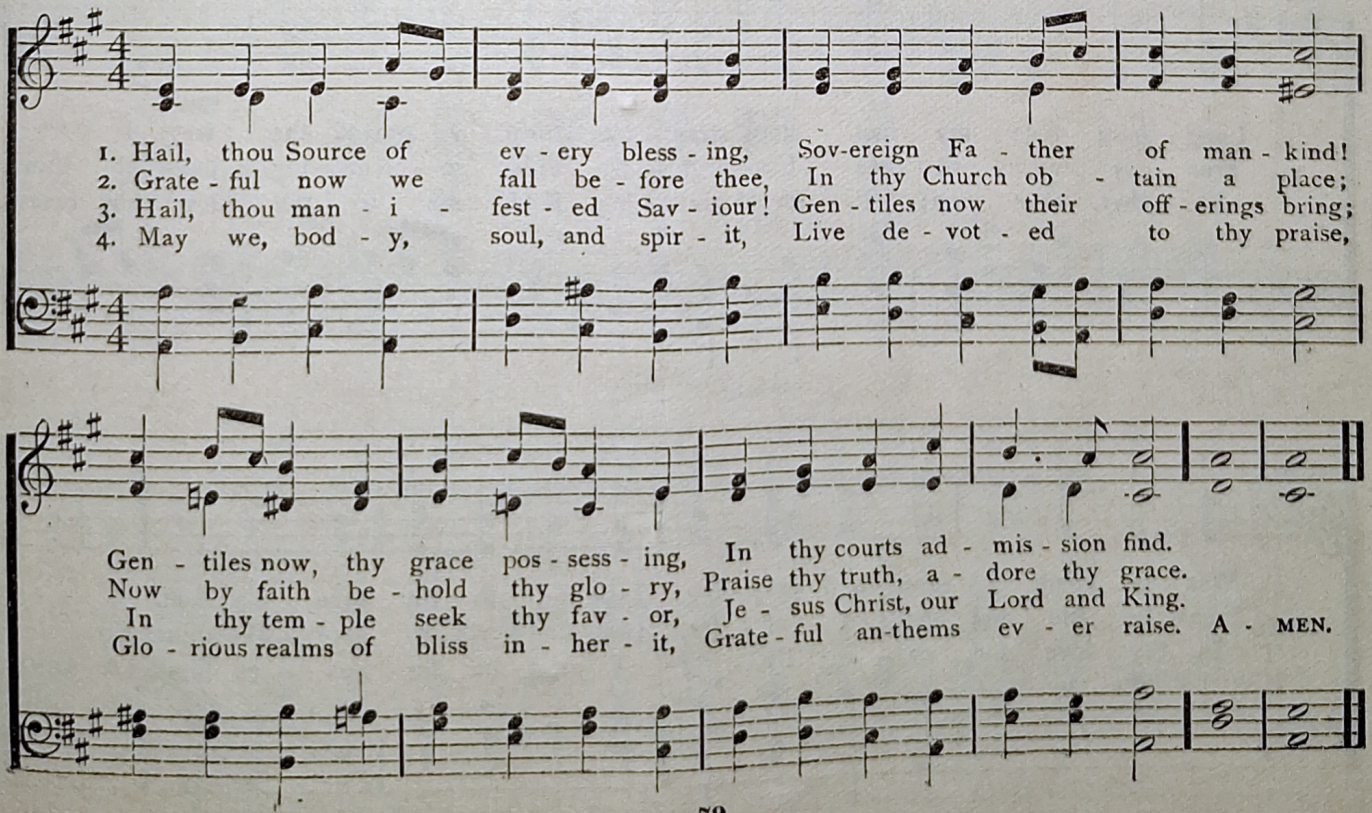
6. DAY BY DAY.

(The Hymnal. 189.)

8. 7. 8. 7.

REV. BASIL WOODD. c. 1810–1820.

REV. EDMUND S. CARTER. 1874.

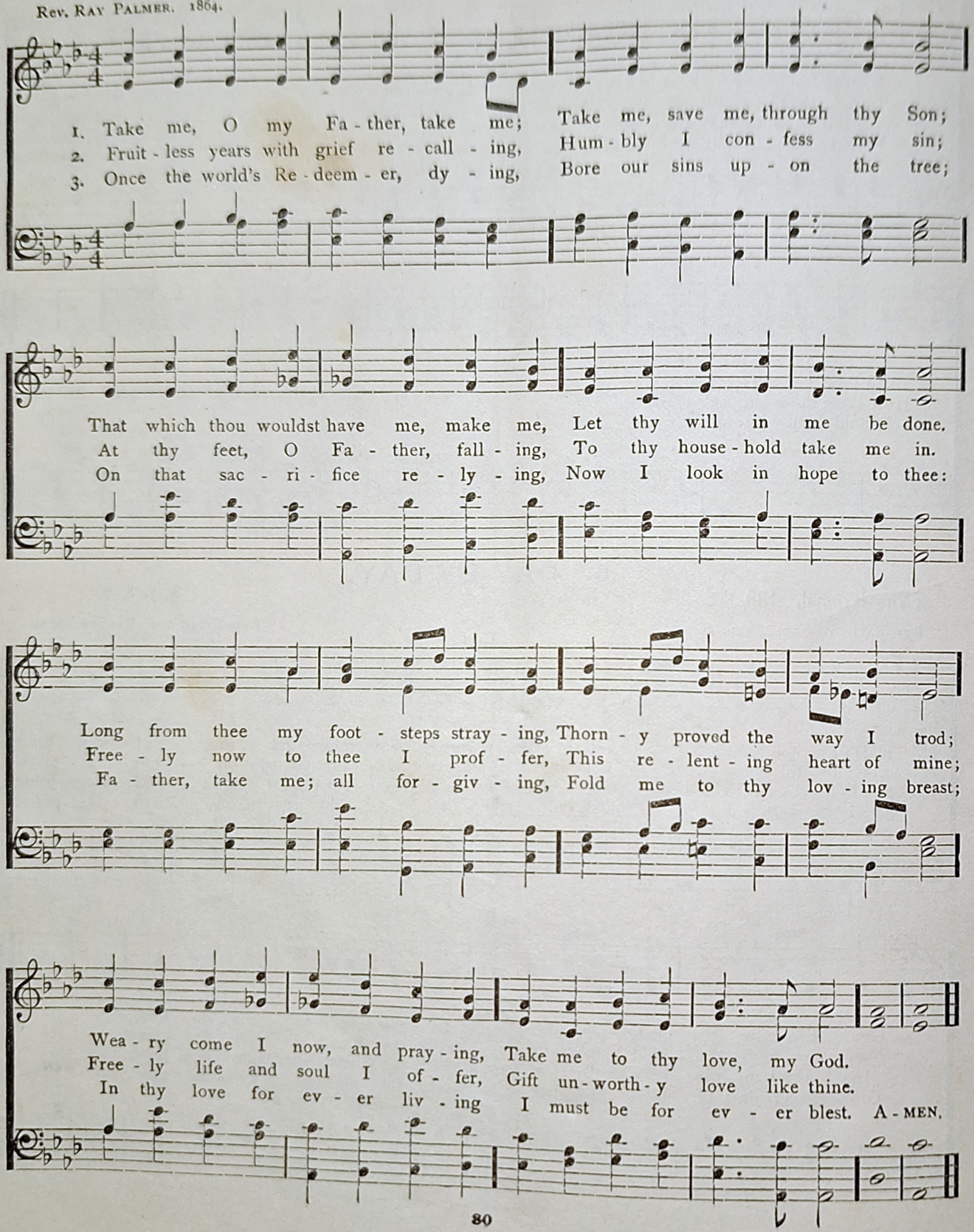

1. Hail, thou Source of ev-ery bless-ing, Sov-ereign Fa-ther of man-kind!
2. Grate-ful now we fall be-fore thee, In thy Church ob-tain a place;
3. Hail, thou man-i-fest-ed Sav-iour! Gen-tiles now their off-erings bring;
4. May we, bod-y, soul, and spir-it, Live de-vot-ed to thy praise,
Gen-tiles now, thy grace pos-sess-ing, In thy courts ad-mis-sion find.
Now by faith be-hold thy glo-ry, Praise thy truth, a-dore thy grace.
In thy tem-ple seek thy fav-or, Je-sus Christ, our Lord and King.
Glo-rious realms of bliss in-her-it, Grate-ful an-thems ev-er raise. A-MEN.

7. THE HYMN TO JOY.

(The Hymnal. 491.)

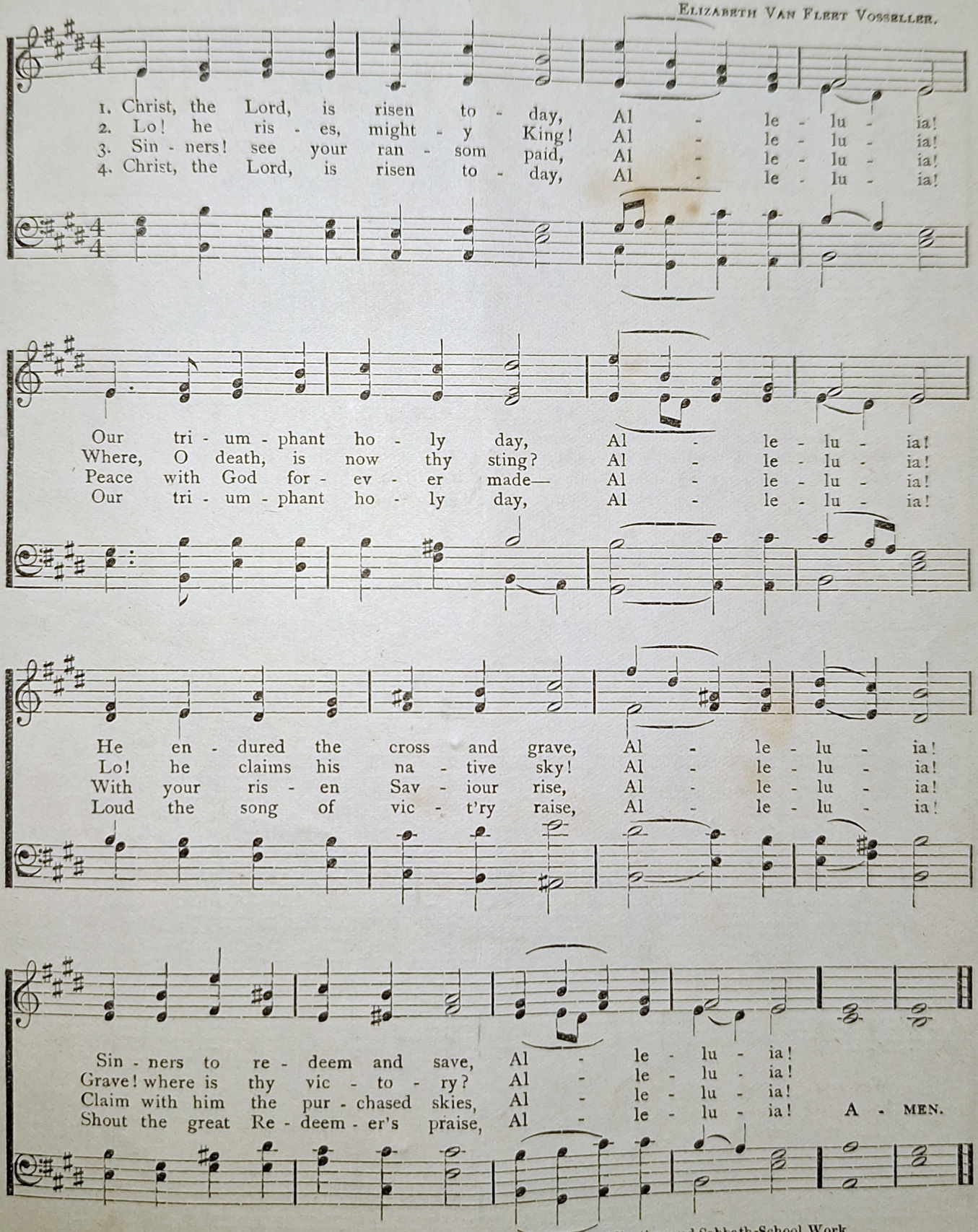
8. 7. 8. 7. D.

Rev. Ray Palmer. 1864.

Arr. from Beethoven. 1824

1. Take me, O my Fa - ther, take me; Take me, save me, through thy Son;
2. Fruit - less years with grief re - call - ing, Hum - bly I con - fess my sin;
3. Once the world's Re - deem - er, dy - ing, Bore our sins up - on the tree;
That which thou wouldst have me, make me, Let thy will in me be done.
At thy feet, O Fa - ther, fall - ing, To thy house - hold take me in.
On that sac - ri - fice re - ly - ing, Now I look in hope to thee:
Long from thee my foot - steps stray - ing, Thorn - y proved the way I trod;
Free - ly now to thee I prof - fer, This re - lent - ing heart of mine;
Fa - ther, take me; all for - giv - ing, Fold me to thy lov - ing breast;
Wea - ry come I now, and pray - ing, Take me to thy love, my God.
Free - ly life and soul I of - fer, Gift un - worth - y love like thine.
In thy love for ev - er liv - ing I must be for ev - er blest. A - MEN.

8. EASTER HYMN.

ELIZABETH VAN FLEET VOSSELLER.


1. Christ, the Lord, is risen to - day, Al - le - lu - ia!
2. Lo! he ris - es, might - y King! Al - le - lu - ia!
3. Sin - ners! see your ran - som paid, Al - le - lu - ia!
4. Christ, the Lord, is risen to - day, Al - le - lu - ia!
Our tri - um - phant ho - ly day, Al - le - lu - ia!
Where, O death, is now thy sting? Al - le - lu - ia!
Peace with God for - ev - er made— Al - le - lu - ia!
Our tri - um - phant ho - ly day, Al - le - lu - ia!
He en - dured the cross and grave, Al - le - lu - ia!
Lo! he claims his na - tive sky! Al - le - lu - ia!
With your ris - en Sav - iour rise, Al - le - lu - ia!
Loud the song of vic - t'ry raise, Al - le - lu - ia!
Sin - ners to re - deem and save, Al - le - lu - ia!
Grave! where is thy vic - to - ry? Al - le - lu - ia!
Claim with him the pur - chased skies, Al - le - lu - ia!
Shout the great Re - deem - er's praise, Al - le - lu - ia! A - MEN.

Copyright, 1895, by the Trustees of the Presbyterian Board of Publication and Sabbath-School Work.

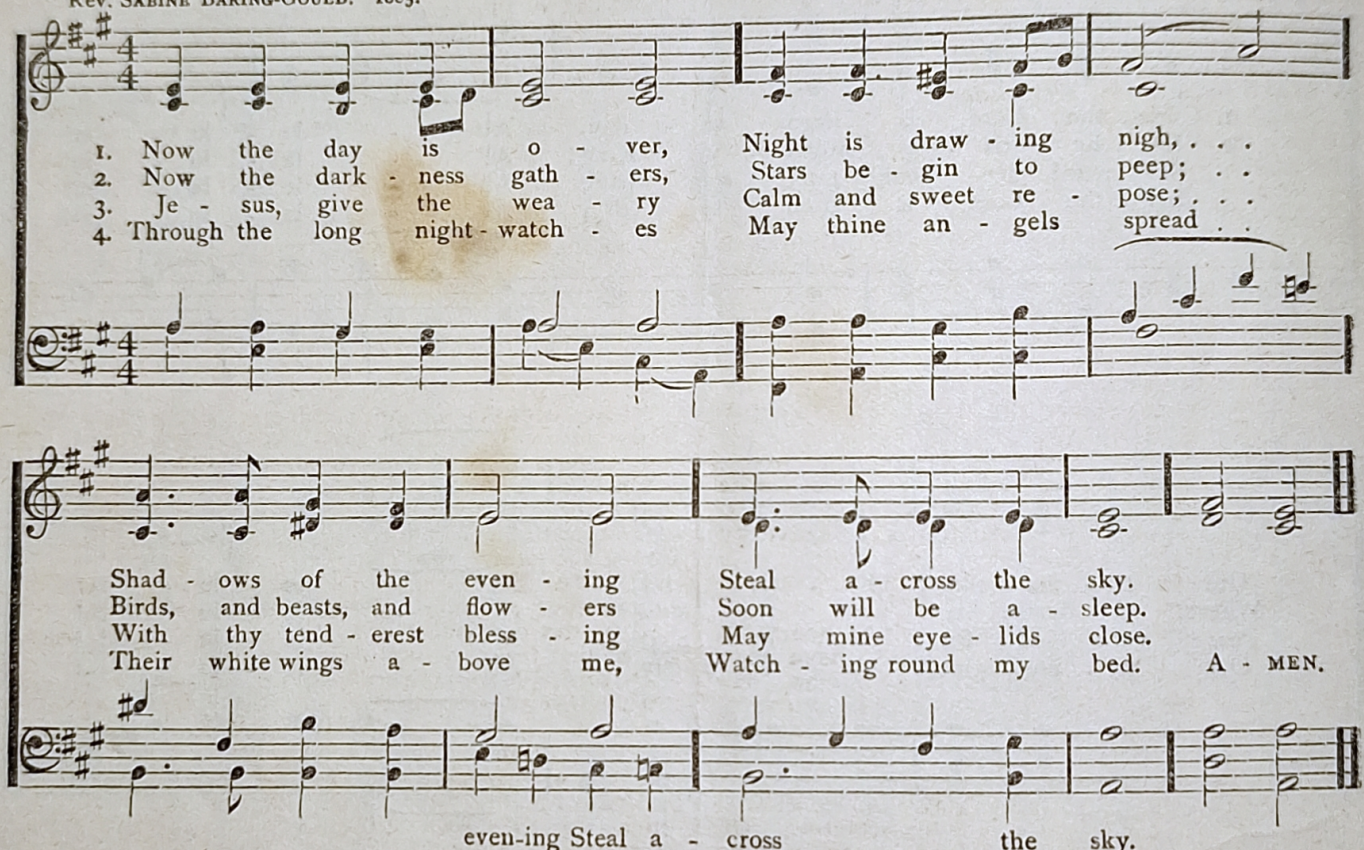
9. MERRIAL.

(The Hymnal. 692.)

6. 5. 6. 5.

Rev. Sabine Baring-Gould. 1865.

Sir Joseph Barnby 1868.


1. Now the day is o - ver, Night is draw - ing nigh, . . .
2. Now the dark - ness gath - ers, Stars be - gin to peep; . .
3. Je - sus, give the wea - ry Calm and sweet re - pose; . . .
4. Through the long night - watch - es May thine an - gels spread . .
Shad - ows of the even - ing Steal a - cross the sky.
Birds, and beasts, and flow - ers Soon will be a - sleep.
With thy tend - erest bless - ing May mine eye - lids close.
Their white wings a - bove me, Watch - ing round my bed. A - MEN.
even-ing Steal a - cross the sky.

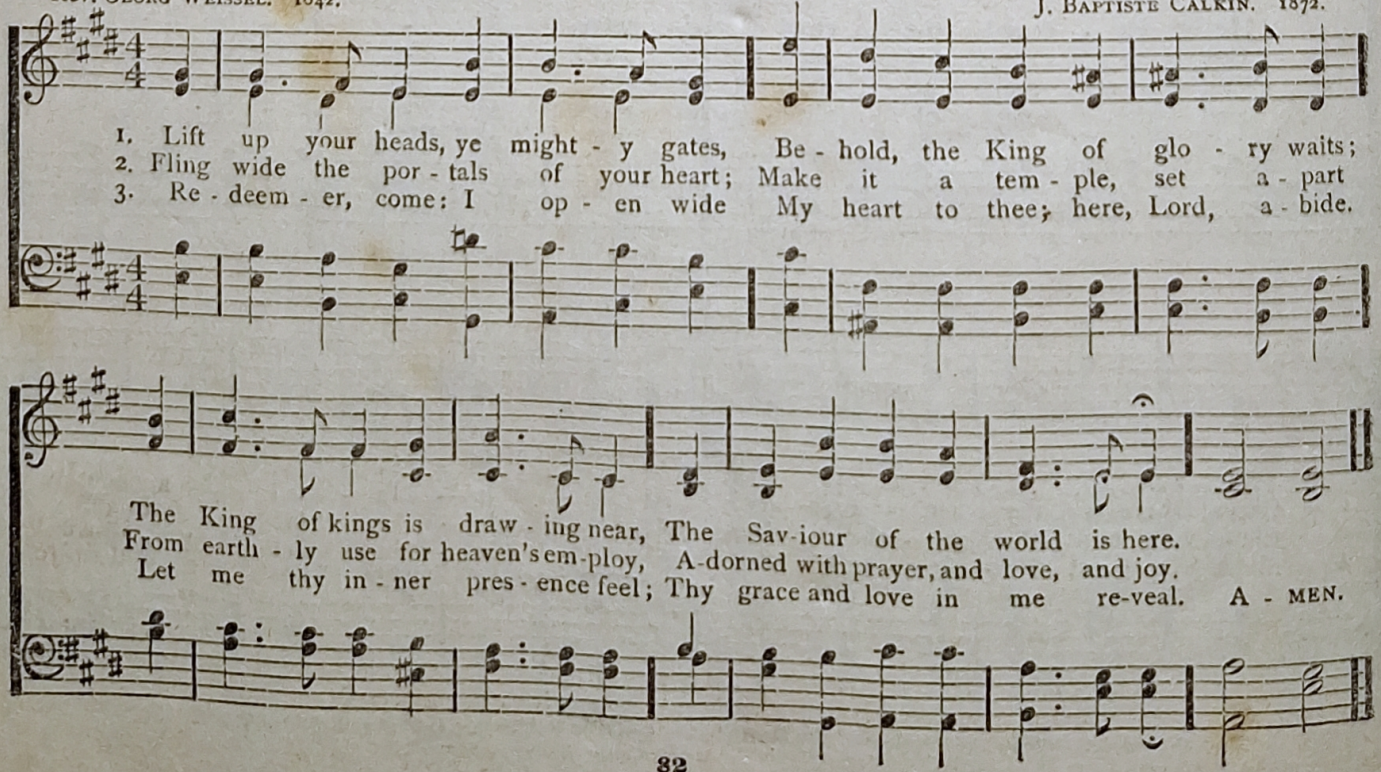
10. SEFTON.

(The Hymnal. 494.)

L. M.

Rev. Georg Weissel. 1642.

J. Baptiste Calkin. 1872.


1. Lift up your heads, ye might - y gates, Be - hold, the King of glo - ry waits;
2. Fling wide the por - tals of your heart; Make it a tem - ple, set a - part
3. Re - deem - er, come: I op - en wide My heart to thee; here, Lord, a - bide.
The King of kings is draw - ing near, The Sav-iour of the world is here.
From earth - ly use for heaven's em-ploy, A-dorned with prayer, and love, and joy.
Let me thy in - ner pres - ence feel; Thy grace and love in me re-veal. A - MEN.

BIBLE DICTIONARY FOR THE QUARTER.—(*Concluded from page 44.*)

level, flows through the Sea of Galilee, and empties into the Dead Sea, one hundred and twenty miles south of its source, at thirteen hundred feet below sea-level, making a total fall of three thousand feet. It is well named Jordan—*the Descender*.

Ju'das.—See *Thaddeus*.

Ju'das Is-car'i-ot.—One of the twelve apostles. He betrayed Jesus and then killed himself.

Ju-de'a.—The country of the Jews. In the time of our Lord it was the southernmost of the three divisions of Palestine. On the death of Herod the Great, his son, Archelaus, became its ruler. When Archelaus was deposed (A. D. 6), it was made a part of the Roman province of Syria, and was governed by a procurator, subject to the governor of Syria.

Law'yer.—One versed in the law of Moses, and who taught it in the schools and synagogues. Matt. 22 : 35 : Luke 10 : 25. Hence the term is equivalent to teacher or doctor of the law.

Laz'a-rus.—1. The brother of Martha and Mary, residing with his sisters at Bethany, in whose house Jesus was a frequent guest. Lazarus, after he had been dead four days, was raised from the grave by Christ.

2. A beggar, who lay at the gate of the rich man in the parable. Lesson IV.

Luke.—The author of the Gospel which bears his name, and of the Acts. He is believed to have been born at Antioch, in Syria, and was a physician. He was the companion of Paul in several of his journeys, and remained at his side during his first imprisonment. Col. 4 : 14. If the Second Epistle to Timothy was written during the second imprisonment, the testimony of that Epistle (4 : 11) shows that Luke continued faithful to the apostle to the end of his affliction. Of the place and time of his death we know nothing. The Gospel according to Luke is the third in order. Many expositors maintain that it was written under the influence and direction of Paul. It gives much important matter not recorded by the other evangelists. The facts of the Annunciation, the angelic appearance when Jesus was born, and other glimpses into the story of his infancy and youth are given solely by Luke. He records also many striking incidents of Jesus' ministry which the other gospels do not furnish. Several of the most important parables, and also the account of the Ascension, are preserved by him alone.

Mark.—John, surnamed Mark (Acts 12 : 12), was the son of Mary, the sister of Barnabas. Col. 4 : 10. Probably converted under the preaching of Peter, who speaks of him as "Marcus, my son." His Gospel was written between A. D. 60 and A. D. 70.

Ma'ry and Mar'tha.—Sisters of Lazarus residing at Bethany, at whose house Jesus frequently made his home. Mary anointed Jesus the day before his triumphal entry into Jerusalem.

Ma'ry Mag'da-le'ne.—Mary of Magdala, out of whom Jesus cast seven demons. He appeared first to her after his resurrection.

Mat'thew.—Called also Levi. Luke 5 : 27. Though a Jew, he was employed as a tax-gatherer at Capernaum. He was called from his official occupation into the service of Christ, and entertained him at his house. He became one of the twelve apostles. His Gospel was written probably between A. D. 60 and A. D. 66.

Mes-si'ah (*Anointed*).—The title of the Saviour promised to the world through Abraham. The word is Hebrew, and its Greek equivalent is "Christ."

Mo'ses.—The great prophet and law-giver of the Israelites. Born in Egypt about B. C. 1571; died on Mount Pisgah, aged 120.

Mount of Olives.—An olive-covered ridge east of Jerusalem, from which it is separated by the valley of Kidron. It is about two hundred feet above the level of the city. The road to Bethany runs over it.

Pass'o-ver.—The most important annual festival of the Jews. It commemorated the *passing over* the houses of Israel by the destroying angel when he smote the firstborn of Egypt on the night of the exodus.

Pe'ter.—The son of Jonas, or Jona, hence called Simon Bar-jona. Matt. 16 : 17. The brother of Andrew, and a native of Bethsaida. His original name was Simon. The name Cephas (signifying a rock) was given to him when he was called to the apostleship. John 1 : 42; compare Matt. 16 : 18. He was a fisherman (Luke 5 : 1–11), and had a residence at Capernaum.

Phar'i-sees.—An influential sect among the Jews. They were very strict in their observance of the law, and made a boast of their superior sanctity.

Phil'ip.—A native of Bethsaida, the city of Andrew and Peter. As soon as he had learned to know Jesus he told Nathanael of the new-found Saviour. He was one of the twelve apostles.

Pi'late, Pon'ti-us.—The sixth Roman procurator or governor of Judea. He gave up Jesus to be crucified, at the demand of the Jews, though he acknowledged that Jesus was not worthy of death.

Pound.—A sum of money equal to about $16.25.

Pub'li-cans.—Collectors of the numerous and oppressive Roman taxes and customs; exceedingly odious to the Jews, not only on account of their frauds and extortions, but principally because they were a constant reminder that Israel had lost her independence. In the Jews' estimation, all publicans were classed with sinners, harlots, and heathen, a Jewish publican being especially despised and hated.

Sa-ma'ri-a.—The central province of Palestine, having Galilee on the north and Judea on the south.

San'he-drin.—The highest council or court of the Jews; said to have been composed of seventy-one members who were chief priests, scribes, and elders, the high priest being president.

Scribes.—Jews, called also lawyers, whose business it was to write out copies of the Law, and who were students and expounders of the word of God.

Si'mon, the Ca'naan-ite, Revised Version, "the Cananæan," or "Zealot." Matt. 10 : 4.—One of the twelve apostles. The term *Cananæan*, or *Zelot* (Luke 6 : 15), shows that he belonged to a faction of fanatical supporters of the Jewish ritual.

Son of Man.—A distinctive title of the Saviour. In the gospels it is used only by Jesus himself.

Tem'ple.—The Jewish house of worship which stood on Mount Moriah in Jerusalem. There were three successive temples. The last one, the scene of many incidents in Christ's life, was built by Herod the Great. It was utterly destroyed, as Christ predicted, in A. D. 70, and was never rebuilt. Recent explorations have brought to light some of its remains.

Te'trarch.—A ruler over a province.

Thad-de'us.—The surname of the apostle Jude; called also Lebbeus. Little is known about him.

Thom'as.—Surnamed Didymus—*twin*. One of the apostles. All we know of him is recorded in John 11 : 16; 14 : 5, 20 : 24–29; 21 : 2; Acts 1 : 13.

Ti-be'ri-as, Sea of.—See *Galilee, Sea of*.

Zac-che'us.—A chief publican or collector of customs at Jericho, whose conversion is recorded in Luke 19 : 1–10. Nothing further is known of him.

Zeb'e-dee.—A Galilean fisherman, the father of the apostles James and John.

The Presbyterian Handbook

For 1896,

Containing facts respecting the History, Statistics, Theological Seminaries, Missionary and Benevolent Boards, etc., of the Presbyterian Church in the U. S. A.

Together with Daily Bible Readings, Prayer Meeting Topics, and Sabbath-School Lessons for 1896, etc.

Size, 3x5 inches, 80 pages, Price, 5 cents a single copy, ten for 25 cents, one hundred for $1.25, postpaid.

This little manual is issued for distribution throughout our churches to keep before our people the main facts and figures relating to our denominational organization and growth. It contains in addition, a large amount of valuable matter for daily reference, such as the Sabbath-school Lessons, daily Bible readings, prayer-meeting topics, and some more general information.

This publication takes the place of the pamphlet "To what do Presbyterians Give?" which was issued by the Board of Publication for several years. *The Presbyterian Handbook* is much fuller in its information respecting the Boards and other agencies of the Presbyterian Church of to-day and it has a value besides as a reminder of and stimulus to prayer-meeting observance and the like.

The wide distribution of this little manual cannot but be of aid in keeping alive denominational loyalty. The price has been made very low in order to insure a large circulation.

Church sessions are urged to provide all the members of their respective congregations with this convenient record of the various branches of church activities.

It is recommended that a calendar of the local church services and occasions, etc., be printed on a sheet of the size of the book. This sheet can be attached to the page left blank for this purpose at the close of the book.

Address orders to

JOHN H. SCRIBNER, Business Superintendent,

1334 CHESTNUT STREET, PHILADELPHIA.

[Published quarterly, at 12 cents per year, by the Presbyterian Board of Publication and Sabbath-School Work, No. 1334 Chestnut St., Philadelphia, Pa. No. 2. April-June, 1896. Entered at the Post-Office, at Philadelphia, Pa., as second-class matter.]